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THE MISSIONARY HERALD

Volume C MARCH, 1904 Number 3

The War in the East

Negotiations have failed and a deplorable war between Russia and Japan has begun, when to end — who can tell? It is not surprising that the first victories are on the side of Japan. She is near the scene of conflict and chose her own time to begin. It is a terrible arbitrament to which these nations have appealed, and our prayer must be that the conflict may be short and decisive, and that the Lord of Hosts may bring about results which shall not cripple the nations or the progress of his kingdom in the far East. We may pray also that other nations shall not be involved in the struggle, but that they may use all their influence to shorten the conflict, to mitigate the horrors of war, and to protect the integrity of China.

Report of the Deputation to Africa

The full report of the Deputation of the American Board to Africa is now in print, making a pamphlet of sixty pages. Copies can be obtained on application at the offices of the Board in Boston, New York, Chicago, and San Francisco. A brief extract from this report, covering one or two points, will be found in subsequent pages of this number of the *Herald*.

Bible Notes and Picture Rolls

Calls are continually coming for copies of the Notes on the Internationl Sunday School Lessons for 1903, and also for Bible Picture Rolls for that or any other year, all of which will be very useful in several of our mission fields. Those who have these articles to spare may send them to John G. Hosmer, Rooms of the American Board, Congregational House, Boston, and they will be forwarded to those who will greatly prize them.

One Week's Wages Plan. Shall it Fail?

Our readers will remember the orphan girl's gift of a week's wages to the American Board for its work, and the "Pennsylvania Presbyterian's" offer to be one of a hundred persons to give the Board a week's earnings, promising that the gift should not be less than $500. Many have been stirred by this offer. A dear girl in the situation of an orphan, with very small earnings above living expenses, has, nevertheless, sent five dollars. But forty names are still needed to make out the required one hundred, and only a few days remain to the time limit — the first day of March. Will not others hasten to send in their names and fill up the number, and thus a goodly sum be secured to the Board?

The New Missionary Vessel

The announcement made in our last issue of the plans for a proposed new vessel for Micronesia has been received with great interest, not to say enthusiasm, by our friends far and near. A letter from an old lady in Massachusetts indicates the spirit of many letters that have been received. She writes, "Having had a share in the *Morning Star* No. 1, I hasten before my day is past that I may have a share in the new vessel." Many elderly people have written of their glad remembrance of the gifts which they made when young for the *Morning Star*. Several subscriptions of 250 shares each have already been received. Plans in reference to the new vessel are well in hand. She will probably be built on the New England coast, and it is hoped will be ready to sail in the early autumn. The craft will be a barkentine, with auxiliary steam power. Every Congregational Sunday school in the land will soon receive a letter asking for its coöperation. A handsomely designed certificate, to be printed in two colors, is now in the hands of the engraver. A copy of this certificate, with a leaflet in reference to previous vessels and the one now needed, will be forwarded with the letter to the superintendent. The price of shares has been fixed at ten cents each, small indeed, but placed so low that even the little ones can participate in this work. For, as one has well said, what is wanted is not merely twenty thousand dollars to build this vessel, but two hundred thousand young people directly interested in missionary work. Many have felt that it would be desirable, for several reasons, to take another name than the *Morning Star* No. 5, and have suggested *Morning Light* or *Daystar*. It is proposed to give to the owner of each share the privilege of voting on what the name shall be, and Sunday schools as well as individuals will be invited to indicate their preference in this matter. All correspondence in relation to the vessel may be addressed to the Treasurer of the Board, Frank H. Wiggin.

The Industrial Plant in Gazaland

On the cover of this number will be found a photo-engraving which marks the progress of the industrial work at Mt. Silinda, in our East Central African Mission. The graphic story of the taking in of the traction engine from the coast to Mt. Silinda was given in the *Missionary Herald* for November last. The breakage of some portions of the machinery and the detention of other portions on the way caused long delay, but after months of hard work the sawmill was started on November 19, just a year from the day Mr. and Mrs. Fuller reached Mt. Silinda. Though the engine was at Mt. Silinda when the Deputation was there, it had not been set up in the forest, but Dr. Thompson sends a photograph of the plant as it was just before the roof was put on. Under date of December 22 Mr. Fuller reports that they have already sawed considerable lumber, and the first income from the plant has been already received ($12.50). These buildings are now roofed, and this industrial part of the mission is fairly established. Our cut does not fairly represent the great size of the trees in the magnificent forest at Mt. Silinda.

Financial

The accompanying statement as to the receipts of the month of January will not be pleasant reading to our friends, either at home or abroad. We are not surprised at the falling off in legacies, but the decrease in donations over the corresponding month last year we find it difficult to explain. Indeed, there is no explanation to be given, except to say that for some reason, not apparent, our friends have not been fully mindful of their duties and opportunities. Seldom have more words of encouragement been received at the Mission Rooms than within the past few weeks, and we live in the hope, yes, in the expectation, that there will be something more than words during the weeks and months to come. There are resources enough to meet all requirements. May God give the purpose to turn these resources into the needful channels.

	January, 1903	January, 1904
Donations	$74,680.04	$63,648.66
Legacies	13,999.16	7,270.33
	$88,679.20	$70,918.99
	5 mos., 1903	5 mos., 1904
Donations	$229,964.32	$208,822.39
Legacies	19,499.00	38,239.75
	$249,463.32	$247,062.14

Decrease in donations for five months, $21,141.93; increase in legacies, $18,740.75; total decrease, $2,401.18.

A Large Legacy

The newspapers have already reported that the will of the late Solomon H. Chandler, of New Gloucester, Me., provides that his estate shall go to the American Board. This, it appears, has been the purpose of Mr. Chandler for a long time past, so that the disposition he made of his property was known to many friends years ago. Having no family of his own, and no one whom he regarded as dependent upon him, he wished his property to be used as a fund, so that what would practically amount to the income thereof should be used for "purely missionary purposes." Questions have arisen as to the validity of a codicil to one will which had been drawn, and these questions must be left to the courts to decide. It is a most generous gift, yet our friends must remember that the time of settlement of the estate is very uncertain, and that, at best, it is only the income of the benefaction which will be available year by year for the maintenance of our missions. Thankful as we should be and are for the bequest, it would yet prove a positive detriment if it should lead our constituents to regard the present need of support on their part as less imperative.

Conference of Foreign Missions Boards

The Eleventh Conference of Foreign Missions Boards in the United States and Canada was held in the Bible House, New York City, January 14 and 15. This conference has become a regular part of the administration of foreign missions in North America. The conference, when it was inaugurated, was entered upon with much hesitation by some of the foreign boards. Now

none have any doubt as to its great value. The subjects discussed at this conference were: "The Preparation of Missionary Candidates and Outgoing Missionaries"; "How Best to Promote a More Earnest Evangelistic Movement in the Foreign Fields"; "Sunday Schools and Missions"; "Relation of European Communities in Asia to Missions, and Our Responsibility"; "Christian Vernacular Literature, Comity, etc." A list of other practical topics was upon the program for informal discussion during each one of the four sessions. The great value of such conferences lies in the fact that they bring together the administrative officers of the mission boards of this country and afford them the opportunity to discuss topics of common interest. The methods which have proven successful in one board are explained to the other boards, while plans which have failed, with the reasons for their failure, are also fully considered. The two conclusions to which this conference came, and which are worthy of note, are: (1) That theological seminaries of all denominations be urged to offer to all students courses of instruction in pedagogy, sociology, comparative religions, the history of religions, and the history, policy, and methods of missionary work. (2) That a committee be appointed to consider the advisability of organizing a permanent committee in America to represent all the foreign missions boards participating in the conference, whenever such representation shall be necessary.

The American Bible Society

We are glad to indorse an appeal sent out by a large number of prominent men, including the President and Justices of the Supreme Court of the United States, in behalf of the American Bible Society. Every intelligent person who has at heart the interests of men in this land or in other lands, whatever may be his personal religious opinions, can only rejoice in the wide circulation of the Bible. No one who considers what the American Bible Society has done during more than four-score years in the circulation of the English Bible in our own country, and in aiding in its translation into languages of other nations, can fail to recognize the value of this organization and the need of maintaining it with the greatest efficiency. Just at present the resources of the society are at a low ebb. The fact that it is wholly undenominational in its character has apparently stood in the way of that vigorous support which churches are wont to give to organizations with which they are specially allied. This Bible work, in which all should be engaged, ought to be more amply supported.

New Encyclopedia of Missions

Nearly twelve years ago the "Encyclopedia of Missions," in two volumes, edited by Dr. Edwin M. Bliss, was issued by Funk & Wagnalls, and its value has been attested by a great number of readers. We are glad to know that a revision is in process under the special editorship of Rev. Dr. Henry O. Dwight, in coöperation with Dr. Bliss and Dr. H. Allen Tupper. The two-volume edition will be replaced by a single volume, the whole revised and brought up to date. The volume will be issued during the coming spring, and will, we are confident, prove a valuable addition to missionary literature. We learn that, by advance subscriptions, the book can be obtained at four dollars instead of six dollars,

which will be the price after publication. For information in regard to this subscription write to the publishers, Messrs. Funk & Wagnalls, or to Rev. Edwin M. Bliss, D.D., 54 Bromfield Street, Boston.

Special Prayer

At the recent annual conference of representatives of foreign missionary boards in the United States and Canada, it was decided to repeat a call made last year for a week of special prayer for missions abroad. The response last year was quite general and cordial, so much so that the conference fixed upon the week beginning March 27 and closing April 3 for the present year. A cordial invitation is extended to Christians of every name to unite in praise and prayer during this "Holy Week." The topics suggested by the conference will be found among our Notes for the Month, in the usual place given to topics for prayer. A saying of Andrew Murray is in point in connection with this call for united prayer: "The missionary problem is a personal one. No sacrifice can be too great if we can only get the church to take time and wait unitedly before the throne of God, to review her position, to confess her shortcomings, to claim God's promise of power, and to consecrate her all to his service."

Centenary of the British and Foreign Bible Society

One hundred years have elapsed since the British and Foreign Bible Society commenced, in very humble ways, its blessed work of giving the Word of God to the world. The organization of this society is to be commemorated in London with special services commencing March 4, lasting for five days. Delegates are expected from the British colonies and from many other parts of the world. A call has been made for the special observance of Sunday, March 6, as a "Universal Bible Sunday," in which the general theme will be the value of the Bible and the duty of carrying it as far as practicable to all men in every land. A commemorative service will be held in a large number of cities and towns in Great Britain and in other parts of the world. The central service will be held in St. Paul's Cathedral, London, on Sunday, March 6, which will be attended by the king and queen of Great Britain, with a sermon by the Archbishop of Canterbury. This observance ought to unite Christians of every name, inspiring them with new zeal in the effort to give the Bible to mankind. A Centenary Fund has been planned for, and the January number of the *Reporter* of the British and Foreign Bible Society states that the fund had at that time exceeded $310,000.

Missionary Campaign in Connecticut

The foreign missionary campaign in the state of Connecticut, covering the latter part of January and the month of February, has been carried on with great vigor and success. Not less than seventy-five cities and towns have been visited by missionaries and pastors of the state, who have volunteered for this service. On the Sundays, secretaries of the Board have aided in holding "Field Days," filling pulpits in several of the churches. Among the notable services held were two conferences at the theological seminaries of Hartford and New Haven. These conferences were not solely for the theological students, but also for the pastors of the two cities and the vicinity. Two sessions were

held at each seminary, and missionaries from several lands and secretaries gave testimony, in addresses and in response to questions, as to the success of the work, attempting to show how foreign missions justify themselves by their results. It is expected that Connecticut, which is well to the front in missionary lines, will give a good account of herself in the year to come.

The Fire at Erzroom

The fact of the burning of the new building of the Girls' School at Erzroom has already been reported by cable, and letters now received state that everything within the walls was burned, but fortunately no lives were lost. The fire broke out on Sunday morning, January 10, and the inmates when aroused were unable, on account of the dense smoke, to do more than make

GIRLS' SCHOOL AT ERZROOM

a hurried escape, and nothing was saved. The building was plain, as will be seen by the photo-engraving here given, but it was a great delight both to the teachers and scholars, since it took the place of inferior buildings which were shattered by recent earthquakes. A great deal of thought and time and prayer had entered into the construction of this building, and about $10,000 were expended. The school was specially under the care of the Woman's Board of Missions of the Interior. There was an insurance on the building for about $6,100, but it now appears that the contents of the building — beds, furniture, a new piano, new desks, maps, charts, books, and clothing — which the occupants were compelled to leave behind them, were valued at $4,400. Letters from Mr. Stapleton express the hope that the school would start again very soon in one of the mission buildings recently vacated. But there is no furniture or apparatus, and no fuel for the school, and the boarding department cannot be reopened at present. This is a sore loss, and great sympathy

will be felt for all connected with the school and the station. And shall not the sympathy take a practical form in gifts for the restoration of the building and its contents?

Brahmanism Failing

One of the marvelous facts connected with the social life in India has been the regard paid by the lower castes to the Brahmans. Deference has been accorded to them as though they were a superior class of beings of an entirely different order from the lower castes. This assumption of superiority on their part has not been because of character or wealth or intellectual endowments, but simply because of birth. Yet they have claimed intellectual supremacy, and people of the lower castes have cringed before them as if they were almost divine. The *Dnyanodaya*, of Bombay, quoting from other Indian newspapers, shows that the census of 1901 reveals the fact that, contrary to the common belief, the Brahmans, so far from being the first in point of culture, are really low down in the scale. The following statement is made: "Of the indigenous castes of Bengal the Baidyas take the first place, with 648 literate males per 1,000. Then follow the Kayasthas with 560, the Karans with 528, the Subarnabaniks with 519, the Gandhabaniks with 517. And behind them all come the Brahmans with 467 literate males for every 1,000. With regard to female education, also, they are very backward, with only twenty-six per 1,000, against 259 per 1,000 of the Baidyas. These are very astonishing figures indeed." These facts, which cannot be questioned, inasmuch as they are based not on the prejudiced judgments of individuals but on careful census reports, must show to the great masses of the people of India that the fancied and hitherto admitted superiority of the Brahmans is a baseless figment. This must certainly tend greatly to the weakening of the hold of caste upon the people of India.

Ethiopianism

A fresh illustration of the evil effects of "Ethiopianism" in South Africa comes from the Barotsi Mission, on the Upper Zambesi. A letter is before us from the private secretary of M. Coillard, the eminent missionary who has wrought so faithfully and accomplished so much among the Barotsi, reporting that one of the agents of this Ethiopian church has come to King Lewanika's court, with his teachers, refusing to work with the long-established mission, but starting a rival work in absolute hostility to M. Coillard and his associates. The cry of "Africa for the Africans" has attracted several of the prominent men, including the two sons of the king, who are just home from school in England. M. Coillard now writes that the only way to check this movement seems to be to establish an English school for the people who desire to be taught the English rather than the French language. Inasmuch as the missionaries of the French Society cannot give them what they ask for, M. Coillard asks if there is not some Student Volunteer who will come to their aid to teach the English language, while aiding in evangelical work. The French Evangelical Society cannot give much remuneration to such a teacher, but they do present a large field for important service to any consecrated young man who desires to labor for the kingdom of Christ.

THE ZULU MISSION, 1903

The Zulus

[The report of the Deputation to Africa has been published by the Board, forming a pamphlet of sixty pages. As this report probably will not reach a large proportion of the readers of the *Missionary Herald*, the following extract relating to the Zulu race, its characteristics, surroundings, and special qualifications for Christian service, is here given.]

To its Zulu Mission, begun in 1834, the American Board has sent thus far ninety-two missionaries, of whom thirty-six were men and fifty-six women. There are at present connected with it thirty-one missionaries, of whom twelve are men and nineteen women. At the outset the whole land was in darkest heathenism, the people unclad and degraded, their language unwritten and wholly unknown. Within less than threescore years and ten a marvelous change has been wrought, the Zulu language reduced to writing by our missionaries, the Bible, hymn books and something of a Christian literature provided, schools of different grades have been established for the youth of both sexes, a native pastorate has been raised up, and there are at present twenty-three churches, with a membership of 4,153, presided over by native pastors. For the past nine years no one of these churches has received any pecuniary assistance from the treasury of the American Board. They are independent and self-supporting, and are organized under their chosen name of the African Congregational Church. They are not only caring for themselves, but they are working for the heathen about them, and with eyes open toward the unevangelized regions beyond the colony of Natal.

It is, of course, to be understood that the present condition of affairs in Natal is not due solely to missionary work, either of our own or of other boards. An English colony has sprung up where only barbarism prevailed, and close to the spot where our first missionaries camped under the open sky, with wild beasts watching them, there is the hum of the great city, with its harbor full of shipping and with all the modern appliances of commerce. This access of civilization from other lands has essentially changed the outlook of all South Africa. It is an open question whether it has done anything for the elevation of the native races. Indeed, there are those who

believe that had Natal been untouched by colonial enterprise, and the Zulu race been left solely under the educational and Christianizing influence of the messengers of the gospel, the condition of the race would be better and more hopeful than it is today.

Attitude of the Colonists. — While there are many and notable exceptions, it is true that the large majority of colonists look with no favor upon missionary work for the natives, regarding these natives as so inferior that they ought not to be led to believe that they are or can be fit for any except servile tasks. The idea of giving them equality with white people before the law is scouted. The statute book contains two sets of laws, one for whites and one for blacks, and no school or church can legally exist without alliance with, or superintendence by, a white man. In most places the " Kaffir " must keep to the street, leaving the sidewalk to those who regard themselves as of an altogether superior race.

The attitude of the average South African colonist is entirely comprehensible to those who understand the prevailing sentiment in our Southern states respecting the Negro. Race prejudice is strong, social equality is abhorrent. But what the colonist does want from the native is service, obedient, steady, unquestioning service of the menial order. This the Zulu by natural disposition is not ready to render. He will work when he pleases, and as he pleases. He will not work year in and year out, but after laboring for a few months until he has accumulated a little money, he insists upon going to his home and reposing for a while. And this natural indisposition of the Zulu to submit to permanent and unquestioning service is accentuated so soon as he is taught in the schools and brought out of his heathenism, and told that, like people of other races, he is a child of God. He has been led to think, and to apprehend in some degree the rights and duties of manhood, and by just so much he has deteriorated for what the colonist wants of him, who insists that all attempts to elevate the native only unfit him for his proper sphere. This colonial view, wrong as we believe it to be, is not unnatural. Anyway it is to be reckoned with by all who labor for the education and Christianization of the Zulus. Not much aid, therefore, can be expected, for the present, from the white population of South Africa in the work in behalf of the native races. And the missionary, while using all proper efforts to inform and interest the white people about him as to missionary matters, must expect to be looked upon with suspicion and dislike, as one whose work is regarded as antagonistic to the proper social order, as well as to the commercial interests of the colonies.

The Zulu Race. — But what of the Zulu race which we seek to evangelize? What are its characteristics as bearing upon the work we have in hand? It is to be said, first of all, that it is physically and intellectually the strongest of the native races in South Africa. One has but to see their well-developed bodies, large and athletic, to recognize their superiority. Their history also shows this. It has been the conquering race from the days of Chaka down. Their armies have gone northward and westward, and had it not been for internecine strife they might have dominated all other tribes. In some sense

they have done this, for when their own tyrannical chiefs have driven off a portion, the segment has sought another and distant home and established itself, holding its own in the new territory. Thus the Zulu is found in all Southeastern Africa, and even north of the Zambesi and beyond Lake Nyasa. By the strength of the stock the race is shown to be worthy of all our efforts.

The Zulu Language. — The Zulu language, it is affirmed, is quite superior to the many other tongues in use in this portion of the great continent. It is more fixed in form, and more capable of expressing thought. It is recognized as purer and far more elegant than the speech of other tribes. This is one reason why it is so widely known. It is the *lingua Franca* of South Africa. It is understood where it is not spoken. Coillard, in making his way to the Banyai and to the Barotse, north of the Zambesi, more than twenty years ago, writes of the great help he found all along the way from his knowledge of Zulu, which he learned during his exile among our missionaries in Natal. Among the Matabele it is understood. Among the polyglot tongues spoken in the compounds of Johannesburg and the Transvaal no other can reach so many people. In Gazaland, where the natives speak what may be called dialects of Chindao, the Zulu is most widely known. A demonstration of this fact was witnessed by the Deputation at Umtali, where the native language is supposed to be Chindao, but where among the sixty pupils in a school of the American Methodist Board all save a half dozen understood the Zulu. This esteem for, and wide prevalence of, their language gives to the Zulu people a great advantage as evangelists.

Special Qualifications. — Under this heading we may refer to two or three gifts or traits of the Zulus which indicate the wisdom of devoting special attention to this race. They can be made use of for the elevation and Christianization not only of their own people but of other tribes. Their habit of scattering far and near for labor, coupled with an equally marked habit of returning to their homes after a limited term of service, brings them into contact with people of many tribes, and yet keeps them in close connection with their own tribe, and with whatever churches and schools they may have been allied. Christian Zulus seem to have a peculiar tact in permeating the communities in which they are placed. If they come to the cities for work, they seek out the people and churches they have known about in their homes. Those who are brought to Christ in the towns and mining camps, of whom there are many, are sure to go back within a few months to the kraals from which they came, and tell there the story of the new life they have found. This process is going on to a surprising extent. And in this connection must be mentioned the native gift of speech, shall we call it of eloquence, which seems to belong to the Zulu in a remarkable degree. The ease with which they utter their thoughts is extraordinary. They do it with vigor and a power to command attention. Of course there is peril in volubility, and too much should not be made of it. But it is refreshing to find those who have received the message of the gospel so ready to tell it to others. It is a habit in almost every Zulu church for men and women by the dozen or more to go out, after a sermon, and either repeat it or give some other Christian message

in kraals or schoolhouses anywhere from two to ten miles distant. And they can do this, and do it effectively. There are few dumb Christians among them. Nothing has impressed us more than the clearness and force with which some neophytes, recently out of heathenism, have expressed in our hearing the new thoughts and purposes of their own experience. Nor must we fail to mention the attachment felt for the churches and institutions founded by our missionaries. Despite some apparent exceptions, they show a remarkable loyalty to the men and the missionary society through whose agency they have received the gospel. They have an exalted idea of the American Board, as was indicated, somewhat grotesquely to be sure, by an aged Zulu who said, in reply to a question, that his wife belonged to the church, but that he belonged to the American Board.

These are the people to whom we were the first messengers of light and life, who are fitted by native characteristics and some good training for an evangelistic agency, whose language and powers of speech qualify them for wide service, and who are loyally attached to us and for whom we are asked to continue our fostering care and aid. It will be like the desertion by a parent of a filial and needy child if we fail them now.

* * *

The Fall Campaign in Shikoku

By Rev. Sidney L. Gulick, D.D., of Matsuyama, Japan

"Faint heart ne'er won fair lady" is as sound advice for the missionary as for the lover. Daring courage and ceaseless activity are no less important conditions of spiritual success than of martial. "According to your faith be it unto you," was not spoken of old to that centurion alone; it is an abiding truth that should inspire all noble human activity.

In our campaign just closing we have been experiencing the truth of the foregoing principles of life and love. Not since my connection with Matsuyama Station has our autumn work been so strong and full, so aggressive and rich in both seed sowing and in reaping. We are too busy making history now to have time for its adequate report. But its leading events may well be mentioned for the encouragement of faithful supporters at home, and for the confounding of skeptics who fancy missions a failure. Poor, ignorant beings! If only they could know the facts, give up their pessimistic croakings, and, taking heart, unite earnestly and generously with us in making known Christ's gospel of hope and victory to the millions who, without God and hope in the world, are willing victims of lust and selfishness, what speedy transformations would we not see in the non-Christian world, yes, and in the so-called Christian world too! For the full Christianization of Christendom itself will come about only when so-called Christians seriously and heartily believe Christ's last command. Christendom will ever be plagued with heathendom at home until it makes missions its *business*, giving itself heart and soul to the Christianization of heathendom wherever found, whether at home or abroad.

Our campaign here began with Miss Judson's early return from her summer's rest in Arima. Early in October she started out with her lantern and visited, in succession, the groups of Christians at Komatsu, Saijo, Niihama, Besshi Mines, and Marugame. She proved herself an able general, well qualified to carry out a strong evangelistic campaign with the help of Japanese workers. The theater meetings in Saijo and Marugame were large (1,000 or more each) and perfectly quiet. The best men of each town were out to hear and think. For Marugame this might be considered almost a miracle, in view of the turbulent crowds that in previous years have attempted to

Mr. Tomita Mr. Stanford Mr. Nishimura Mr. Ninomiya Mr. Gulick Mr. Higashi
Mrs. Gulick Miss Tsutsumi Mrs. Stanford Mrs. Hata Miss Judson

CHRISTIAN WORKERS AT MATSUYAMA IN 1900

thwart our work. Only last January did we have a pitched battle with the belated Buddhists of that region, as reported in the *Mission News* for February. Six weeks' campaigning carried Miss Judson back to Uwajima to carry out some long planned work there.

In Matsuyama itself, though we have had no special meetings with speakers from outside, yet the regular work in the church and three preaching places and four Sunday schools, in the night and Industrial School (which celebrated its tenth anniversary last June), the Students' Association, of whose forty members twenty-six are from the Normal School, the church Young Men's Christian Association of thirty members, the Girls' School with about sixty pupils,

the English night school for young men, having forty members, the English afternoon classes for young women, numbering thirty pupils, the two cooking classes for married ladies with thirty-five members, and, last but not least, the Factory Girls' Home with twenty-two inmates, constituted a broadside attack all along the line that would have been a brilliant spectacle had we not been using smokeless powder and noiseless rifles. On counting up I find I had in October and November just sixty-one Bible classes, including over 150 different individuals and 108 classes in English.

The steady pressure of the city work, and the fact that Miss Judson had toured so effectively the eastern part of our field, made it seem wise for the writer to defer his touring until the end of the season, and in connection with Mr. White's visit. As we close the year we are thankful for marked evidences of the working of the Holy Spirit in many hearts. We have never had more numerous or more earnest seekers. Our meetings are well attended. There is much Bible study. We look forward to the new year with hope.

MATSUYAMA, December 28.

Special Training Schools for Missionaries

By Secretary James L. Barton, D.D.

[From a paper read by Dr. Barton before the Eleventh Conference of Foreign Mission Boards, held at New York, January, 1904.]

A CAREFUL study of the prospectuses of some of the Christian workers and missionary training schools leaves the impression that they are intended primarily for so-called short-cut men, and for the training of women who cannot pursue a full course in college or theological seminary. The most of these are exclusively for women, but some admit men. I do not mention any of these schools by name for fear that my remarks might be interpreted as criticisms of particular schools. I am forced to say that so long as foreign mission boards commission partially educated men and women, there will be a place for these preparatory schools, where missions occupy but a small place in the curriculum, and the main emphasis is put upon studies belonging specifically to the college or theological seminary. But if we send out only those who have a full education, collegiate, theological or medical, there can be no place for the missionary training school as it now exists, except for women, and that need ought soon to cease through larger collegiate and theological privileges being offered to women.

At times advocates of a medical training school for missionaries have appeared. Unless such a school is prepared to provide a medical training superior to that now provided by the best medical schools in the land, and at less cost, it can have no excuse for its existence. The best schools are none too thorough or comprehensive for the preparation of the medical missionary.

For the following reasons, also, the necessity for special missionary training schools is not manifest, and it is constantly decreasing: —

1. There is a great and rapid increase in the output of a general missionary literature of all kinds, so that every intelligent man or woman who contemplates this work has access to books on travel, missionary biography, history, policy, religions, geography, anthropology, philology, and upon almost every phase of missionary life and operations. One intelligent enough to be a missionary does not require a teacher in order to become well versed in these subjects.

2. The student volunteer organization, the young people's missionary movement, besides departments opened by nearly all the oldest missionary boards, have inaugurated general plans for the careful and systematic study of missions and many of the problems they present. These plans of study penetrate regions remote from all training schools, and contemplate courses covering many years. These, with the conferences and conventions and the work of young people's societies in the churches, throw around all of our young people in all denominations who are interested in missions, an atmosphere that impels to investigation and to accurate information.

3. Many mission boards select not a few of their candidates from several months to a year before the time of departure from this country. In these days of special facilities such candidates have every incentive to take up by themselves, under the direction of the officers of their board, more or less extensive courses of reading upon the country and people to whom they are going.

4. Not a few of our leading theological seminaries are introducing into the curricula distinctively mission courses of study, while some colleges and universities now offer courses in pedagogy, sociology and comparative religions, history of religion, etc. Not a few theological seminaries include the above and also the history of modern missions as a part of late church history, while some of them have extensive courses on missions.

It seems to me that the place for us to concentrate our influence is upon our theological schools, that more courses covering the great subject of foreign missions and allied topics may be added to the curriculum. This plan will have the advantage, because (*a*) it is more thorough than special schools can expect to be; (*b*) it is more economical; (*c*) it is more easily accessible to candidates; (*d*) it offers equal facilities to those who are training for the home pastorate, who need this course almost if not fully as much as the one who is to go abroad.

I am not unmindful of the fact that special schools may be necessary in some cases for the training of young women candidates who cannot enjoy the privileges of a collegiate or theological education; but in these cases I would prefer to have the school names "theological" or "school for Christian workers," with its object the training of women for Christian work both at home and abroad. I should deprecate any movement that would tend to set off in a class by themselves those who are in preparation for the foreign missionary service, and so shut off those who are preparing for home work from the study of the movement of the church for the conquest of the world. This point cannot be overemphasized.

DEPARTMENT FOR YOUNG PEOPLE

Announcement and Comment

So many requests have been received for copies of the diagrams which appeared in our last issue that they have been reproduced on three note-sized sheets for general circulation. One copy of each, with three other interesting charts on China, will be mailed for five cents in stamps.

The diagram appearing in this issue reveals the steady development of the missions of the American Board through a period of thirty-five years just closed. While the number of stations where missionaries reside has remained constant, at about one hundred, the number of outstations where religious work is regularly done has increased from less than 500 to 1,301.

It is gratifying to note the steady progress made in organizing churches, the increase being more rapid than in the number of foreign missionaries, until there is nearly one church for each missionary. Diagrams in course of preparation will show the development and extent of the educational, medical, literary, and industrial work of the Board, all of which contributes powerfully to the success of the organized churches.

Nowhere does originality count for more in religious work than in the missionary departments of the church and society. Unfortunately, much effort in the name of missions is put forth languidly and to little avail. The persons who inflict papers upon an assembly, or "read" from the *Missionary Herald* or some other magazine, are sometimes not vitally affected themselves by what they present, nor actually in possession of the knowledge back of what is read. Usually meetings suffer under such treatment. But when a young man or woman once begins to understand the glory of the work called "missions," and the personal obligation imposed by Christian vows to *be* missionary in spirit, and is a sharer *in* missionary endeavor by prayer and money investment, there is little temptation to repeat only the words of another. The eye sparkles, the voice is firm, personal thought and conviction take form in original language, and attention is secured from all hearers. The secret of originality and force in presenting missionary facts is discovered by any one who learns how Jesus felt when he looked upon one who had sinned and needed a Saviour. In other words, he who is *in reality* a Christian is also possessed of the power to testify originally regarding the manner in which Christ influences others who are not Christians, whether Chinese or American.

As the *Herald* goes to press there is being inaugurated in Michigan, under the leadership of the Committee of the Six Congregational Societies on Young People's Work and several pastors of the state, a series of six missionary training conferences. The cities to be visited are Detroit, Port Huron, Jackson, Kalamazoo, Muskegon, and Grand Rapids, and the dates, February 13–21, inclusive. Delegates from churches in towns and cities within a radius of about fifty miles of each center have been invited to attend. It is expected that the majority of the Congregational churches and young people's societies in the state will be represented in these conferences, and that marked progress may be made in all departments of organized missionary activities as a result.

The New "Old-fashioned" Missionary Concert

By Rev. Clarence F. Swift, Fall River, Mass.

HAVING solved to my own satisfaction the problem of the monthly concert, I am glad to respond to the suggestion made that an outline of our work in Central Church, Fall River, may be a source of light to others who regret the decadence of the aforesaid concert.

The source of our determination to have a regular missionary meeting at the midweek service was a keen sense of pity for the *men* of the congregation, because they were deprived of any real opportunity to learn about missions. The parsoness and her husband are disciples of the idea that it is good for women not to be alone in this matter. The midweek service is for us, and most pastors, the heaven-sent opportunity to bring about the union of study and effort. The first step in carrying out our purpose was the appointment by the church of a missionary committee of fifteen, to have the supervision of all the missionary activities of the church. Then a subcommittee of five was appointed to plan the monthly missionary meeting.

The essential points in our plans are as follows: —

1. We began early. Our committee met several times last spring to work on this year's program, and had the outline completed and half the speakers engaged before the summer was over.

2. We secured the consent of the speakers, and then had the program of topics and speakers printed, half in September, and for the entire year in December. A man (or woman) will promise to do anything, almost, if it is far enough in the future, under the delusion that he will not be as busy "later on." We buy books on the same principle, under the same delusion; "it will not have to be paid for till spring." And when the time comes, of course the man will not go back on his word.

3. We were entirely impartial to men and women in asking them to take topics, and we found equal willingness from both.

4. The talks are quite largely original in their final shape. The pastor has found pleasure in "collating" articles and referring to chapters; but we have avoided, as far as possible, the reading in the meetings of letters or articles by others.

5. We have succeeded in keeping the program within the hour, and each speaker within his allotted time, nine, or ten, or twelve minutes. This is important.

6. Outline of work done. Our purpose for the first year has been to get a general idea, in extent and content, of missionary operations. It has been, inevitably, devoted largely to the foreign work. Another year will be likely to center about "America for Christ."

We borrowed our topic from *The Congregationalist*, "Progress of the Kingdom," and the sub-topics have been suggested by that wording.

GENERAL THEME

"THE PROGRESS OF THE KINGDOM"

October 8. "The Call for the Kingdom." What the non-Christian world lacks which Christianity can supply. Political, Social, Religious.

November 5. "The Response of the Kingdom." A survey of what all Christian denominations are doing for the world. Asia, Europe, Africa, America.

December 3. "The Response of the Pilgrims." A survey of what Congregationalists are doing abroad. China and Japan, Turkey and Papal Lands, Africa, India and the Islands.

January 7. "The Response of the Pilgrims." A survey of what Congregationalists are doing in the United States. Congregational Home Missionary Society, American Missionary Association, Congregational Sunday School and Publishing Society, Congregational Church Building Society, Congregational Education Society.

PATHS OF PROGRESS

February 4. Evangelistic. A preacher's Sunday in Turkey; A "tour" in Japan; Christian Endeavor in China; A Bible woman's work in India.

March 10. Educational. A kindergarten in Kobe, Japan; A village school in Turkey; Training teachers in Jaffna College, Ceylon; An industrial school in Africa.
April 7. Humanitarian. A doctor's opportunity; A hospital in Madura, India; Famine relief in India; Helping the homes.
May 5. Incidental Results of Missions. Language, Science, Civil life, Commerce.
June 3. What Has Central Church Done? For Fall River; For the United States; For the World.

7. The matter of material has been one of the difficult points. Beach's "Geography and Atlas" we found indispensable for the general surveys, and it has been useful all along the line. We have the "Forward Movement" library; in fact the series of meetings was the stimulating factor in leading us to secure it. But we have made most use of letters and articles in the *Missionary Herald* and *Life and Light*, found by careful search of the annual indexes with the various topics in mind, and of leaflets issued by the American Board and Woman's Board. A careful scanning of the list of publications will discover material for almost any one of the topics.

What was done for one of our themes may be valuable for others. In talking with Secretary Hicks about the "Tour in Japan," it was suggested that Rev. George M. Rowland, of Japan, be asked to write an account of a typical tour. His letter, written for the occasion, will be one of the items in our February meeting.

Judging by the readiness of both men and women to take topics, by the attendance at our meetings thus far, and the interest otherwise manifested, it is entirely possible to revive the old-fashioned "concert" and make it a source of power in the interest of the kingdom.

A Chinese Feast

By a Missionary's Wife

At the last gathering of a mission study class, after a social evening and a short written examination on the lessons, the following Chinese feast was served.

MENU

Sponge cake
Boiled rice — Biscuit
Pickles
Mutton turnovers
Nuts — Tea

DIRECTIONS FOR PREPARING

Rice: Boiled plain, without salt, and as dry as possible.

Biscuit: Use bread dough, mold in form of biscuit and *steam* three-quarters of an hour. Serve cool, without butter.

Pickles: Cut raw turnip into small cubes, put in brine for twenty-four hours, dip in vinegar, take out, and serve.

Mutton turnovers: Chop fine two cups of meat, cooked, one-half cup raw cabbage, one onion; mix well and season with butter. Make a crust of flour and water, *no salt*, roll and cut out about two and a half inches in diameter, fill with the meat, turn over and pinch together. Drop into boiling water for five minutes, serve very hot. To be dipped into a saucer of vinegar and taken without cutting.

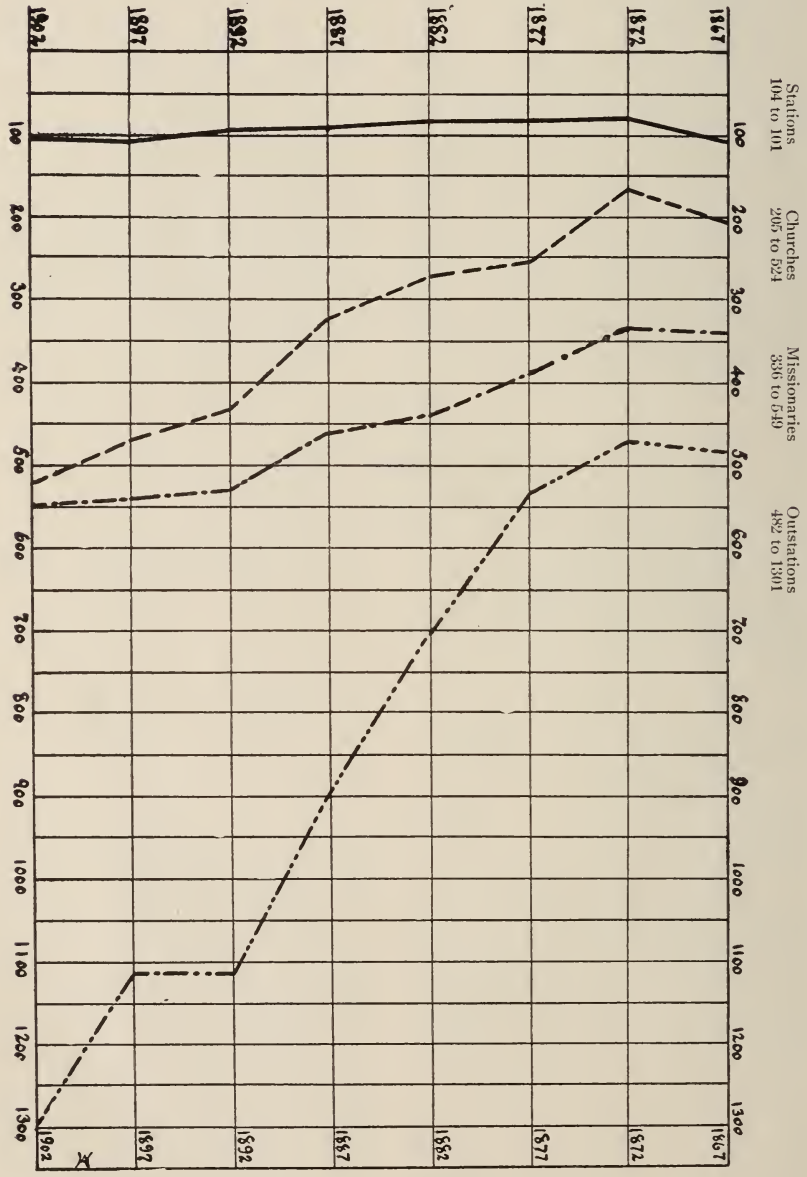
Tea: Pour boiling water on tea leaves and stand on the sideboard from one to five minutes; serve without milk or sugar.

Before the company were invited to the dining room, rules of Chinese etiquette were read (a leaflet containing these rules may be bought for two cents from Miss Clara Cushman, Newton, Mass.), then all were seated. The gentlemen were placed first, at or near the head of the table, and the ladies followed on either side, age always being given the preference. The table was set without linen, with a plate and pair of chopsticks at each

place. The food (that served cold) was arranged in a straight line down the center. After the last course a waiter passed around with a bowl of warm water and a towel for the cleansing of the fingers and lips.

* * *

The Growth of Thirty-five Years, in Periods of Five Years



Two More Missionary Libraries

THE emphasis being laid on systematic missionary instruction among the young people of the Christian Endeavor Societies and Sunday schools, as well as adult members of the churches, is responsible for the large number of inquiries regarding books for purchase. Reference has frequently been made in this department to the value of a workable missionary library for a local church. The booklet entitled, "Missionary Handbook for Pastors and Others," has been issued, containing a complete bibliography of selected volumes with prices. The list of books contained in the "Congregational Forward Movement Library" of sixteen volumes has been given out in these columns, as well as that of the seven-volume special set entitled, "Mission Study Reference Library, No. 1," intended for mission study classes using "Princely Men in the Heavenly Kingdom." We now present two lists, both of which are recommended without reservation to Congregational leaders in all departments of church life. The Department for Young People and Education will answer inquiries, forward catalogues, or fill orders for any of these special sets. Because of the exceedingly low rate at which these are sold and the uniformity of binding, sets cannot be broken to permit substitutions.

Missionary Campaign Library, Number One
Sixteen Volumes for Ten Dollars

Adventures in Tibet, by William Carey.

In the Tiger Jungle, by Rev. Jacob Chamberlain, M.D.

The Story of John G. Paton.

Ten Years in Burma, by Julius Smith.

The Story of the Life of Mackay of Uganda, by his sister.

A Mexican Ranch, by Mrs. Janie Pritchard Duggan.

Latin-America, by Hubert W. Brown, M.A.

Oowikapun: or How the Gospel Reached the Nelson River Indians, by Egerton Ryerson Young.

The Chinese Slave Girl: The Story of a Woman's Life in China, by Rev. A. T. Davis.

World-Wide Evangelization, The Urgent Business of the Church, report of the Toronto Convention of the Student Volunteer Movement, 1902.

Hu Yong Mi, an autobiography of a native Chinese.

The Personal Life of David Livingstone, by W. Garden Blaikie, D.D.

Two Thousand Years of Missions before Carey, by Lemuel Call Barnes, D.D.

The Life of John Kenneth McKenzie, by Mrs. Mary F. Bryson.

James Gilmour of Mongolia, by Richard Lovett, M.A.

Light in the East, by Bishop J. M. Thoburn, D.D., and Bishop F. W. Warne, D.D.

Missionary Campaign Library, Number Two
Twenty Volumes for Ten Dollars

Pilkington of Uganda, by Chas. F. Harford-Battersby.

Eminent Missionary Women, by Mrs. J. T. Gracey.

Chinese Heroes, by Dr. Isaac T. Headland.

By Canoe and Dog Train, by Egerton Ryerson Young.

A Lone Woman in Africa, by Miss Agnes McAllister.

The Little Green God, by Caroline Atwater Mason.

My Missionary Apprenticeship, by Bishop J. M. Thoburn.

Down in Water Street, by Samuel H. Hadley.

William Butler, the Founder of Two Missions, by Clementina Butler.

Verbeck of Japan, by William E. Griffis.

Every-Day Life in Korea, by D. L. Gifford.

Protestant Missions in South America, by several authors.

Picket Line of Missions, a book of missionary biography.

The Cobra's Den, by Jacob Chamberlain.

The Bishop's Conversion, by Ellen Blackmar Maxwell.

The Cry Heard, by Ella Perry Price.

The Minute Man on the Frontier, by W. G. Puddefoot.

Opportunity in the Path of the Great Physician, by Valeria Penrose.

Foreign Missions in the Protestant Churches, by S. L. Baldwin.

The Chinaman as We See Him, by Ira M Condit.

Good Times and Beautiful Things in a Mission Station

By Rev. Charles C. Tracy, D.D., President of Anatolia College, Marsovan

Missionary children are often pitied, as being deprived of all the beautiful pleasures enjoyed by young folks in the home land. In some situations, perhaps, they deserve such sympathy, but those who read this little sketch will see that it is not true of all. Many mission stations are looked back upon by those who grew up in them as the dearest places on earth. It is with this feeling that those whose childhood was passed there remember Marsovan. If I could call loud enough to all those from other stations now pursuing their studies in this country, or busy with their life work, asking those who agree with this sentiment to make it manifest by a sign, doubtless many hands would be raised.

MISSIONARY CHILDREN, MARSOVAN

We will give our readers a few glimpses of the pure, sweet pleasures that bless the childhood and youth spent in this and similar stations. Let no one think that these descriptions use up the scanty stock of their joys; they are but specimens, taken almost at random from the many and varied experiences which these young folks look back upon so fondly in later days. Let me also say that all these happy occasions are not only participated in by the parents, who join in the children's pleasures in the good, old-fashioned way, but they are enjoyed in the presence and in the consciousness of the smiling approval of the Heavenly Father. When will young people everywhere understand that nothing sweetens pleasure like the smile of God and parents?

Here are a few almost haphazard glimpses of such occasions as I have referred to:

The Birthdays. — These are always noticed, and are often very delightful. There is sure to be some sort of a party, at least, for the younger members

of the station — perhaps for all. Somebody's mamma will see that there is a nice entertainment. The children have a happy afternoon or evening together, with several kinds of games. A pretty table is set for them, with a birthday cake, and there is scarcely a month in the year when it will not be ornamented with flowers. There will be geraniums and callas in January, crocuses in February, almond blossoms and other blossoms in March, many field flowers in April, roses abundant in May and June, and any other summer month, with lilies and pansies and other flowers; asters in autumn, with abundance of luscious fruits to please the eye and the palate. When the occasion draws to a close, there rises a fervent prayer for the child whose natal day is celebrated, with devout thanksgiving for the life given and so

FLOWER GARDEN, MARSOVAN

far spared. The words of this prayer, and the tones in which it is uttered, will be imperishable in the memory of that child in hoary age, and will sound sweet and clear across the whole space of earthly life.

Thanksgiving. — Nothing better than this! There are services in the college and the other institutions. Near noon there is a meeting of the missionary families, with songs and praise and a recounting of mercies received. Every one has a thanksgiving text, and every one something to be grateful for. The native land is remembered with gratitude and supplication. The God of our fathers and the fathers and mothers of our country are brought in remembrance before the minds of all. It is a sweet, glad hour. Then comes a bountiful repast, with a long, full table for the older people, and a goodly side table for the children. The place is full of innocent merriment;

the best stories are told, the happiest memories are gathered up. Two joyful hours pass in this way. Then, with glee, the great steelyards are hung in an open door; every one is weighed, and the weight of each recorded in a book. When the next Thanksgiving comes, each child will know what growth and weight have been added during a year, and how fast is the progress toward manhood or womanhood. After all this, usually there are walks and rides, for, more likely than not, the roads are still dry, as winter is late in coming. In the evening there is some entertainment, some musical performance by the children, perhaps an original presentation — the boys and girls dressed as Pilgrims of Plymouth, one of them in Indian costume, with bow and arrow, representing the friendly Samoset. By and by, when some little eyelids begin to droop, there follows some good night song by the small folks, such as:—

"Good night, good night, good night, Mrs. Moon,
For little ——— is going to bed pretty soon."

Brief prayers conclude the day, another bright occasion to be stored away in memory.

Christmas. — There are always symptoms of its approach — sly packages seen, this and that one slipping away to market to investigate toyshops, clandestine needlework seen by glimpses, mysterious whispers; a woodman brings a pine tree from the mountain; somebody's parlor has its doors locked. The evening of December 24 arrives. The children wish they did not have to go to sleep, but nature overpowers them. In the morning early, before a streak of dawn appears, we are wakened by sweet strains of music; half awake, half asleep, we hear the angels outside singing in four parts a blessed Christmas song. When I go to sleep for the last time, I hope I shall awake to music, the music of heaven, for there is nothing on earth sweeter than being waked by a soft harmony on the night air. These are not angels yet, they are college students; but this song is prophetic; it shows a kinship with the celestial. There is no more sleep. One choir has passed out of hearing, but soon another sweet strain rises on the still night air. There is a glimmer of lights. We look out of the chamber windows; lo, a company of singers in white robes, with candles in their hands, and a soft, sweet Christmas carol upon their lips! As we listen, the beautiful story in Luke's Gospel becomes a reality; the sordid world of trade and turmoil vanishes. Good people in America, do you know that some missionary children pity you because you are never wakened before dawn with Christmas carols? Still they remember that this is an age of criticism, and those presuming to carol in the night, even if they were angels, might fail to come up to the standards of art. I fear to suggest the attempt, lest the singers meet with something colder than the night air.

The white-robed choir from the girls' seminary has gone, but soon another comes, the orphan boys, and by and by the orphan girls. Christ the Lord, the Friend, the Good Shepherd, is more to them than to most; their fathers and guardians have been slain.

There is a rustle in the hall. Suddenly the song of the missionary

children breaks forth, and then follows the shout, "Merry Christmas!" from all sides.

Meanwhile, in one of the rooms that has a fireplace, there are bright lights and a blazing fire. Thither all repair to find their own stockings hung along under the mantel in a row, filled with kind remembrances from Santa Claus. The stockings are taken down, and soon the new treasures are strewn all about the room, and the air rings with:

"Oh! See this!" "How pretty!" and "Look! do look at this!" And there is toot and jingle and rattle.

But this is familiar enough to all, and we will pass on. A gay day follows, and then comes the evening, when the mysterious parlor is thrown

FOURTH OF JULY DINNER

open, where stands the evergreen pine with the glory of its lights, where green and golden mottoes deck the walls, where ivy grows up out of the corners and spreads itself over the white ceiling, and mistletoe, great bunches of it, loaded with its white berries, ornament chandelier and door and mantel, so that you cannot go anywhere without getting under it. One pities the Christmas people at home who get one poor, puny sprig of mistletoe for a dollar! Two hours of songs and games and various pleasures, then all ends with prayer and praise and hearty good wishes.

The Fourth of July.—This is never forgotten, for missionary families are always patriotic. When our country fell into peril, forty years ago, none sprang to her defense with more alacrity than the missionary boys in school and college throughout our afflicted country. Some of them, like General

Armstrong, rose to eminence in service, both in the war and in peace after it. I never knew the day to be neglected in our station but once in thirty-six years, even under the greatest pressure of care, and on the evening of that day, the older members of the station were arraigned in court by the younger, and tried for lack of patriotism. I do not remember what was the exact result of the trial, but have the impression that they were acquitted on a technicality.

The program of a celebration is generally carried out by the boys, firecrackers, pin wheels, balloons and all. Once it happened, on an Independence Day, that there was but one child at the station, but the one boy went through with the program. He faithfully marched in procession, with drum beating, wooden gun on his shoulder, and wooden sword at his side. I thought as I stood, an admiring spectator, that Washington must be looking down from above with a tear in his eye.

On the Fourth there is generally a picnic, older and younger repairing to some shade in "the glen," or a vineyard, or perhaps under the wide shade of the English walnut at the back of one dwelling, covering the platform built out into its branches. Wherever the gathering is, "Old Glory" is sure to overhang the group at the feast, which is spread upon a table or on the ground. On this day, in various ways, especially in the historical accounts rehearsed and in the prayers uttered, the young people get a sound and true idea of what our country stands for; what her power and her perils are, and on what her hopes depend.

These sketches show that missionary families are not necessarily out of touch with the best in our age. The children have enough of sober life, regular school work and study, and little opportunity for dissipation, which is a blessing, but as much as most children have of what is called "good times" in the course of the year. Life in a foreign land involves deprivations, but there are two sides to this also. If there is deprivation, there is also deliverance from much that is really damage and hindrance to the best development of young people. Most of the missionary children seem to get, somehow, a direction and momentum that carry them on to success in school and college and in the pursuits of after life.

Letters from the Missions

Japan Mission

FROM MIYAZAKI

MR. and MRS. OLDS, who on reaching Japan were assigned to the Miyazaki Station, write of their great satisfaction in their location and surroundings and with the opening for Christian work which is before them. Under date of December 18 Mr. Olds wrote: —

"Last week we had a wonderful blessing in our station through the work of the two evangelists, Mr. Mitani and Mr. Nakada. They came Monday, and held meetings on three consecutive evenings, and large audiences which were gathered in the church each night listened to an earnest gospel appeal, even if it was not profound, with the result that forty-one handed in their names, thus signifying their purpose to begin the Christian life. Nearly all of these people were adults, and many of them had been making a careful study of Christianity for some time and so were ready to take the step.

"The next evening, after the evangelists had gone, a social gathering of the church was held, at which thirty-two of the forty-one were present, and were introduced one by one as those who had fully decided the question. And of this number five or six of the men gave straightforward, manly testimonies of their reasons for and purpose in entering upon the Christian life. One gray-haired old man told us that since he was getting to be an old man and would soon go to God, he had been thinking of late what present (*miyoge*) he could take to God, and he had finally decided that the best present he could take would be his body — himself — and so he was going to be a Christian that he might be able to do that.

"Cheering news of the same kind as the above comes from the Obi field also, where the evangelists labored for three or four days, with the result that about forty persons professed conversion at that place. May we not hope that this is but the beginning of harvest?

"My impression of the Japanese people, after six months among them, is more and more of their need of the individual and thoroughgoing salvation which can be found through Christ alone."

FROM KYOTO

DR. LEARNED writes under date of December 18: —

"There are three independent Kumi-ai churches in Kyoto, and we are rejoicing that all of them are now supplied with good pastors. Two of them have for many years been fairly strong churches, but one is made up largely of students and has never been able to have the whole time of a pastor and so has made slow progress. It has never received help, but its pastors have had to support themselves with other work. Now it has for pastor the man who had been helping Dr. Greene with the *Theological Review* and who has been set free by the stopping of that work. He has decided to make an effort to live on what the church is able to pay and to give all his time to the building up of the church. Last Sunday I had the pleasure of baptizing twenty people there, and several others were received by letter, one or two of them persons of some means, who may be expected to be a financial help to the church.

"On the same day there were sixteen young men baptized at the school church. The Shi Jo church, whose former pastor is now studying in America, has recently secured a strong young man as pastor who came back from America a year or more ago, and has been editor of

the Kumi-ai paper. So we hope for good work in these churches now.

"Mrs. Learned has just been enlarging her kindergarten, and it is now well arranged and a good plant for her work. She has fifty children in the kindergarten, 140 and over in Sunday school, a Christian Endeavor Society with thirty members, and there is a good congregation at the Sunday evening preaching. Also she has two cooking classes and a mothers' meeting once in two weeks."

Micronesian Mission

PROGRESS AT GUAM

MR. PRICE writes: —

"The evening congregations have recently been much larger. Two weeks ago our organist, who has been here more than two years, said it was the largest he had ever seen in Guam. The governor has quite recently taken an interest, and has visited me to talk on subjects bearing on his religious thinking. This term is the most interesting so far of my school. I have not been able to make very satisfactory arrangements about the day school in Guam. I have had to change the plan and teaching in the school somewhat, which has increased my own work, but is working very well. I am getting up a first reader in Chamorro based on the Gospel of John. I am preparing it as rapidly as the classes advance. I plan to prepare a second reader based on the first chapters of Genesis, which I now have partly translated into Chamorro.

"I may say that while I am very busy and somewhat anxious I am not at all discouraged nor despondent. The work looks most hopeful to me, and I do not doubt that in the end we shall be properly reënforced, and that, although I may not be permitted to gather the harvest, some one will."

West Central African Mission

A SHADY SIDE

MR. STOVER writes from Bailundu: —

"I came home from Benguella to find anything but an encouraging state of affairs on the station. There had been gross misconduct on the part of one church member and one catechumen. One of the most prominent members of the church was accused of the same sin, and by almost all he was believed to be guilty. But worse than that was the spirit manifested by the members of the church, so utterly unchristian that discipline of the offenses was, and still is, simply impossible. We are quietly and prayerfully waiting for a better feeling, and it is beginning to manifest itself. At the opening of the school all the assistant teachers refused to begin work. After my return I put the matter in its true light to a leading member and he began his classes, and since then four others have begun.

"The feeling of bitterness is due to a wave of avariciousness which, since the war, seems to have swept over the entire country. All the stations, and the English Mission as well, have been affected by it more or less seriously, and in one form or another. As long as our work was small and we were, as was generally supposed, having no effect upon the people at large, the government ignored us. But now that the influence of the gospel is being felt over a large territory, they are beginning to apply their restrictive machinery, and the people hereabout are coming under their influence more and more.

"For one thing we *never* can hope

to accomplish anything with our present force. Lack of *men* to look after things as they should be looked after is largely responsible for many of the irregularities from which we have suffered, and which have passed into more serious offenses. And that is specially true of us here in Bailundu and in Sakanjimba, where so much time and strength are used for *general* work.

"I suppose one can hardly expect the 'public' to feel interested in one's discouragements and trials, but somehow that is just the time when one longs for sympathy and coöperation.

"All are well and busy."

Zulu Mission

GREAT CHANGES

Mr. Ransom, in writing the monthly mission letter, reports the removal of Mr. Taylor and himself, with their families, to Amanzimtote, where the mission has placed them in charge of the reorganized Theological School. The new Mission Reserves Bill, passed by the Natal parliament, has gone into operation, and it is believed that it will remove a great burden from the mission and will prove a blessing to the people, although at present the people do not regard it favorably. Everything depends upon the way in which the law is carried out. Mr. Ransom speaks of the changes which had taken place since his former residence at Amanzimtote station: —

"It has been of intense interest to me to visit some of the outstations of Amanzimtote and note the wonderful changes since our first residence here, from 1892 to 1897, especially to see the chapels, schools, and homes in districts which were utterly heathen.

"Last Sunday I walked in the heat to Golosodo, an hour away. The first Sunday I was with them, about ten years ago, there was one dressed man or youth and a crowd of heathen men, women, and children. Sunday I think there was only one heathen dress in the little congregation of well-dressed people. Then we met under a tree, now in a little chapel. Then of course no organization, now a brisk little branch of the church here. There are indeed new trials and dangers, but the changes seem to me nothing less than wonderful.

"I was deeply moved as I looked in the faces of some of the women and realized that they were the ones who, as girls, heard the Word under the old tree, ran away to us to escape persecution and learn of the better way; and I thought of the hours we had spent in reasoning with their infuriated parents and in instructing the girls themselves in the new life."

IMPAPALA IN ZULULAND

Mr. Ransom also reports a visit at Impapala in the district under Mr. Bunker's supervision, where Mr. Plant is the native preacher: —

"A very few years ago the railroad on the north coast was not working beyond Verulam. Now I was able to go by rail to Ginginhlovu and the line itself continues to the Umfolosi River. Promising mines have opened in Zululand, and there is no little stir along the railroad route. We cross the Tugela River and an old resident points out the bluff where, in 1856, the 'two young bulls,' who could 'not live together in the same kraal,' had their fearful fight, resulting in the victory of the younger brother, Cetywayo. About one-fourth of the Zulus perished in the fight and in the following massacre, and the river ran with blood.

"At Ginginhlovu, where I left the train, was fought one of the battles of the Zulu war of 1879, when Lord

Chelmsford was marching to the relief of Colonel Pearson at Etshowe. I took the post cart to Etshowe. The natives kindly sent a horse to meet me at that place, and about Friday noon I reached Impapala. Mr. Plant, tall, broad-shouldered, who calls me *father*, as being one of his teachers in the theological school, gave me a hearty welcome, and I had the same accommodations which Mr. Bunker so well described — Daisy's hut; Daisy, who lived with us once and was one of the fruits of Inanda's good work. It was sad to know she was a widow. I saw her husband before we went home and before he was married. He made his escape from the Boers and his boots were full (at the time of escape) of blood from wounds inflicted by the Boers. He had a wonderful story to tell of his early wickedness, conversion, and work for his people, and was exceedingly anxious for us to take charge of the work he had left. Shortly after marriage he started to get in touch with his people and went with an English force, but while scouting in their behalf was shot and killed.

"I remained over Sunday, and it was quite a feast to my soul. Long talks with Plant, tales of his childhood, of his being tied to the hut post before a blazing fire to singe the Christianity out of him; stories of Mr. and Mrs. Tyler; the story of his relapse one day as a young man, when he put on heathen accouterments and went to a heathen dance and *fought*, and then was ashamed, penitent, and never turned again to heathenism. We talked of the present, of trials, encouragements, of the world and work at large. I visited the school. What a surprise to discover in the bright, energetic teacher, father of a family, possessor of a good bicycle, a good wife, a nice little home, one of the old Jubilee boys who took care of our horses out of school hours. Times change — now he rides and I walk.

"What especially strikes one is the spirit of enterprise. It has astonished many a passing traveler, who was sure this must be a collection of European estates, so many trees being in evidence. I counted over six hundred wattle and gum trees which Plant has around his own place, fruit of his own work, not to speak of oranges, guavas, lemons, and many other fruit trees, not a few of which came from slips or seeds from Mrs. Kilbon's garden. Magnificent views from this height in almost every direction. Then to see four or five *brick* houses, a brick church erected by themselves, a brick schoolhouse in process of erection, corn already springing up in one of the gardens, made one feel that he would like to pocket Impapala and use it as an object lesson through our reserves. Saturday, notwithstanding the rain, I visited some of the people and had the joy of seeing some backsliders turning again to serve the Master. Sunday was, of course, a busy day, with morning worship, two long services at the chapel, and a tender little service at home, with the baptism of the baby, besides conversations, long and interesting, with deacons and preacher.

"Two points especially impressed me anew. One was the splendid power of Zulus to initiate and carry forward missionary enterprise. And another point was the need of such hearty fellowship between missionary and people as to make possible to the missionary in the *fullest degree* the office of counselor."

Eastern Turkey Mission

A WINDMILL — AN OBJECT LESSON

Dr. Raynolds, of Van, sends a report of the erection of a windmill whose arrival at Van caused such commotion among the authorities, who suspected all sorts of machinations against the government because of the mysterious character of the boxes. The erection

of the windwill seems to have awakened great interest, but of the favoring sort. Rev. Mr. Ussher, of Philadelphia, a brother of Dr. Ussher, of Van, was present on a visit and aided greatly in planning and carrying on this work. Dr. Raynolds' account of the setting up of the structure is most interesting. He says: —

"The question of bringing water onto our premises, which has become essential since the orphanage has brought such a large number of persons within our compound, has been demanding a more satisfactory solution than the one first attempted with clay pipes, and it seemed that a windmill and pump would be on the whole the most feasible solution, and if the windmill were to be erected, it seemed wiser to have one that might accomplish several other works as well, and so we little by little enlarged our plans till we reached an order for a 20-foot wheel on a 75-foot tower, the latter to be erected here, while the machinery came from America. The specifications for the tower called for posts 8 inches square, with braces 6 x 6 inches, and though the poplar timber we must use is stronger than the pine generally used at home, we did not like to make it lighter. We were obliged to use entirely green timber, which was more than twice as heavy as dry timber would have been, and at least three or four times as heavy as what is used at home. There seems no other way of erecting such a tower but by framing it together on the ground and then ending it up into place. But the enormous weight of such a structure made the work of lifting it extremely difficult and not a little dangerous, especially with our very inadequate appliances for the work.

"Imagine a frame 60 feet long (the other 15 feet are added afterwards), 19 feet square at the base and 7 feet at the top, built of such heavy timber as mentioned above, and lying on its side. We had a pair of three-wheel pulley blocks and steel rope, and we first erected a tripod about 35 feet high over the small end, and with these pulleys and levers we lifted it as far as this tripod would admit without much difficulty. But here began the hardest work. With our pulleys and a windlass we could command almost unlimited power, but neither the steel rope nor any chains we could procure were strong enough to draw the structure up from the direction of the foot, and both the rope and a chain were broken, so that we were obliged to raise it nearly the whole of the rest of the way by means of levers. As it rose it became more and more difficult to work the levers as well as the following supports, and there was considerable risk. Hence we had to work with extreme caution, and so the whole job lasted from Saturday till the following Thursday. Towards the end, the pulleys came into play again, as the angle decreased, and the question was, should we be able to hold it back so as to let it down slowly. This we were able to accomplish, so that it came down to its place as quietly and gradually as could be desired.

"A large concourse was present watching the operation, and as it finally settled into its place, a tremendous shout and cheer rent the air. When this subsided, the Doxology was sung, and then, standing on a low roof near by, the writer offered a prayer of most hearty thanks for the success which has attended the undertaking, at the same time dedicating the whole work to the service of Him who had enabled us to erect it. A merely temporary foundation had been erected for its reception, and this is now being replaced by a permanent one, laid in lime mortar, and with thoroughly secure anchors at the corners; and if the weather continues such as to enable us to work, we have strong hope of placing the timbers which form the second story and carry the wheel in their

place this week. It is no small task for those unfamiliar with such work to study out how all the somewhat complicated machinery of such a geared mill is to be placed so as to be made to work satisfactorily."

Marathi Mission

THE PLAGUE

Rev. Henry Fairbank, who has been laboring at Rahuri, but is soon to be located at Satara, writes from the former place of the outlook at that station. The rains have been favorable and the crops fair, but the plague is prevailing, so that the town was almost deserted for a while. In June and July last many people were dying of what seemed to be plague, but every one declared that the plague was not in their homes; but later on it was impossible to conceal the fact, since the ravages were so violent. Six hundred deaths occurred in a town of less than five thousand inhabitants. People were terror-stricken, and it was difficult, if not impossible, to get help for the cremation or burial of the dead. Bodies were thrown into the river or into the hedges of cactus that surround the town. The people would have all left the town to camp in the open fields had it not been that pouring rains made life there intolerable.

Mr. Fairbank writes: —

"When there was a break in the rain, almost every one left, and did not come back till long after the epidemic was over. One would think that people in the condition that these people were in would welcome every means of helping themselves. But it was difficult to do anything for them. At first they had a number of women and some men who pretended to be inspired by the goddess who sent the plague, and these women and men would have special times when they said they could tell what the will of the goddess was. One said that there was no reason to fear; in a few days the epidemic would be over. She soon died herself, and in a short time the people gave up listening to these lying fables. Then most of them would put on a mixture of a blistering nut and the milk of the milkweed, which also blisters, and sometimes they thought they were helped by this. But very few did get any help, for out of 503 reported cases up to the end of October 467 died. Finally they simply said it was God's will that we should die, and that was the end of it.

"From the first I did my best to persuade them to be inoculated, but they simply would not consent. They said they had as soon die of the plague as be inoculated and die. So, finally, I gave up trying to persuade them, and turned my attention to the Christians. Of these over five hundred were inoculated here, and two hundred more in surrounding villages. Among these there were eleven deaths, all told, and some of those that died were evidently infected with the poison when they were inoculated, and were taken sick soon after. Any person who has had the serum injected into him will be ordinarily immune to plague for twelve months or so. If inoculated persons contract plague, it generally goes very lightly with them, and they respond to treatment as uninoculated persons do not. In our own immediate community of school children, teachers, etc., we had one case of death from plague and two cases that recovered. The death was of an uninoculated person, and the two that recovered were inoculated. It was owing to inoculation largely that we were enabled to keep our schools running through the height of the epidemic. In the dormitory of the boys one or two rats died of plague. The boys were

removed into a different place, and not one of them fell sick. The teachers and their families got frightened and moved out into huts. Otherwise everything went on as if there were no plague anywhere around."

Madura Mission

ARUPPUKOTTAI STATION

Of this station Mr. Hazen writes under date of December 14: —

"You must not think of our work here as confined to one church in one place. This station covers a territory of 650 square miles, and is as large as one of the counties of your state. It has 600 villages, with a population of 24,000 souls. Of these 4,272 are Christians. So far from being in one congregation, they are in eighty-one different congregations. The field is divided into four parts, with a pastor to superintend each part, and under him are ten or eleven catechists and a few teachers. Altogether we have four pastors, forty-four catechists, fifty teachers, male and female, and thirteen Bible-women. Although we have 4,272 persons who attend church and have renounced idolatry, only 1,127 are church members. During the past year we have received into the church on profession of faith 104. That means a steady, healthy growth, which is quite gratifying. We are also much cheered to see our people feel a sense of responsibility in saving their own countrymen. They have given during the year 1903 $761 for benevolent objects, which is sixty-eight cents per church member. This, considering their great poverty, is doing very well. It is $236 more than they gave last year. If you could once see the miserable little huts in which they live, the exceedingly scanty clothing which they can afford, the plain, coarse fare upon which they subsist, and could realize that many of them go for months together without having a piece of silver or copper in the house, you would then realize that they have really made great progress in the spirit of benevolence."

Foochow Mission

OUTSTATIONS OF SHAO-WU

Dr. Walker writes from Shao-wu December 8: —

"About a month ago I took a tour to a place distant four or five days' journey to the south southwest of Shao-wu. I was gone seventeen days, and had fairly good health till the last two days. The main thing was the case of persecution at Kien-ning district city, our most distant south southwest station. I think I accomplished something by going, though of course I worked at a disadvantage. The magistrate has gone through the form of deciding the case aright, and has issued a proclamation recognizing the exemption of the Christians from contributions for idolatrous purposes; but he has manifested such a spirit in the matter as detracts much from the force and value of his action in according exemption for the Christians.

"On my visit to Kuang-tseh I received three men to the church, and examined three other hopeful candidates for admission at some future date. The next Sabbath I received two persons to the church at the Shao-wu South Gate chapel.

"On my tour to Kien-ning I spent a Sabbath at a large village where there is one Christian family. We had meetings in the inn with a number of attentive listeners. I was accompanied by Pastor Chang, who could speak to the

people in their own local dialect. The next day we went on fifteen miles to Pearl Mouth, and spent the afternoon and evening with the preacher and Christians there. Tuesday we went on ten miles to the city of T'ai-ning, where we had services in the afternoon and evening, and in the evening received three men to the church. Wednesday forenoon we visited some Christian families by the way, and spent the night at an important point, where we had a good opportunity, though there are no Christians there. The next day we reached Kien-ning, and on the Sabbath we received two men to the church.

"The Christians at Kien-ning have almost 'a white elephant' on their hands. Before the persecution began, there were some eight or nine hundred who gave in their names as Christians (most of them from interested motives, in whole or in part), and there seemed a need for a large place of worship with the funds in sight to build it. But a little persecution changed all this; and now they have good premises inclosed and a large frame up, but greatly lack the funds to finish the building. I took them $100 silver when I went over. I am more troubled about the way the young preacher at Kien-ning has managed things, than I am over the persecution which the Christians have encountered. I have known him as a very sincere, energetic man, and he went to Kien-ning with everything in his favor. But he failed to withstand the influx of men who sought the help of the church from secular motives. They were not bad men who wanted to pervert the power of the *foreign* church to evil ends; but on the other hand, they were not sincere searchers after the truth. They were on the whole hopeful material on which to work; but they came pouring in in overwhelming numbers. I hope the preacher will learn wisdom by his experience in this matter. He settled many quarrels and prevented some expensive lawsuits, and he thought that in this he was doing a good work; but I referred him to Christ's words: 'Let the dead bury the dead; but go thou and preach the gospel.'"

Items from the Missions

Africa

Praying Boys. Miss Hattie Clark, of Amanzimtote, Natal: "The spiritual life of the boys of the seminary seems to be healthy. There has been no marked demonstration of the Spirit's work, but we have a band of praying boys whose lives are living testimonials to the Spirit's work in their hearts. From ten to fifteen go out every Sunday to preach in the kraals or outstations."

Near to Famine. William T. Lawrence, M.D., of Chikore, East Africa: "Our work here is going along about as usual. Frequent rains are enabling the natives to plant extensive gardens, and the promise so far is for a good harvest, although locusts did considerable damage to the early corn. As the natives will get but little food from their gardens for another month and the *manjamgi* crop is about over, there will be considerable stress for food for another four weeks, at least. The most needy now find it very difficult to buy food because of its scarcity throughout the district. Manjamgi is the fruit of a tree very common here, and is largely eaten by the natives. The crop was heavy this year, and it has furnished at least half the food of many native families for the past two or three months, although it is not a satisfying or highly nutritious food and often causes digestive disturbances."

Notes from the Wide Field

AFRICA

DARK PLACES OF THE EARTH. — The light that has been streaming in upon Africa on so many sides has not by any means dissipated the darkness. A missionary laborer connected with the English Church Missionary Society, in the Niger Mission, writes from Onitsha, an important center of missionary work on the West Coast, as follows: —

"Even within sight of our mission house at Onitsha on a clear day are towns which are in a very real sense 'dark places of the earth, full of the habitations of cruelty.' At one, Ozobelu, scarcely ten miles from us as the crow flies, I have heard from a reliable source that more than thirty persons have been caught and killed, and in many cases eaten, during the past few months. At another town, Nnewu Otolo, some seven miles to the east of Ozobelu, I myself had to sleep some months ago under a circlet of forty-three human skulls, strung together and hanging from the roof above my head, and the chief would only appear to greet me surrounded by some hundred and fifty young men all well armed."

INDIA

THE BRAHMO-SAMAJ. — The *Harvest Field*, of India, for December has the following account, given by a member of the Brahmo-Samaj, who desired to show how that organization was attempting to raise the depressed classes in India, and especially the Mahars. The writer says: —

"Notwithstanding the unhappy situation of the Samaj, thank God, it has not lost its hold. It has been found by experience that our efforts to spread the Brahmo faith would meet with better success amongst the so-called low class people, who form, as it were, the first strata of the Hindu society. At present there are about nine or ten Mahars attending the divine service of this Samaj regularly, and probably with a zealous and devout heart. These men have resolved to introduce the Brahmo principles of faith amongst their illiterate brethren, for whom it is also their earnest desire to provide some means of education. With this end in view a meeting of the Mahar community of the village of Karanja (a suburb of Satara) was held in the Mandap of a temple on the 14th instant. About one hundred men (mostly Mahars and a few Mahrattas) turned up before the appointed time. There was also a sprinkling of women and children. On the whole, the Mandap was full. In the course of his lecture Mr. Javere dwelt at some length on the degraded condition of the Mahars and other lower classes, for which, he said, *they have no one else to blame but their own selves;* for if they had followed in the footsteps of the prophets like Tukaram, who called out to them, 'Come one, come all, men, women and children,' they would not have been today in this pitiable and despised condition, but, on the contrary, they would have reached such a position that their clean hearts and good morals would not only have been a source of envy, but would have been an example worthy of imitation, even by the so-called Brahman, whose body may be clean but heart unclean. The lecturer then gave a short history of the Brahmo-Samaj and its founder, and urged them to begin by each one conducting family prayers, regularly, in his house."

ANNAM

SINCE the French occupation of this semi-Chinese country, the Paris *Société des Missions Evangeliques* has had its messengers there. Roman Catholics have

been present for three centuries. Their numerous missionaries are settled in the most fertile regions and occupy themselves with trading much more than with gaining converts to the Lord Jesus Christ. They baptize great numbers of natives, but these so-called Christians do not differ from others. Truly regenerated souls are rare. In writing to the *Journal des Missions*, M. Bonnet, a colporter, thus describes the condition of the women of Annam: —

"The young girls have no names; they are designated by a number and in the order of their birth. When married, they are known by the name of husband or son. They do the hardest of the work in the house and the field, and in the boats they do the rowing while the husband holds the helm." When in his tours M. Bonnet invites the inhabitants of a village to hear the gospel story, the men come; the women remain at their work. Having never been the objects of any attention, they do not imagine that the invitation is addressed to them.

Miscellany

BIBLIOGRAPHICAL

Pioneering in Central Africa. By Samuel P. Verner. Richmond: Presbyterian Committee of Publication, 1903.

No recent book of missionary adventure will be more warmly welcomed and attentively read than this. Those who know the romantic story of the entrance into the forbidden land of the Bakubas on the Kassai River, an affluent of the Upper Congo, which was effected by Mr. Sheppard, will be glad to learn the results of his tact and perseverance. The mission which he began some ten years ago has had a remarkable success. It reported for 1902 that the whole year had been one continued revival season, 382 persons having been added to the church, a gain of 200 per cent over the previous year. The total membership was then 854. This in spite of the fact that "the mission has always been woefully undermanned."

Mr. Verner sailed for this mission in 1895 and he settled in the country of Ndombe, a chief who welcomed him warmly and first of all desired to hear about the God he served. After two or three years of happy work, the Congo State authorities, moved perhaps by certain warlike commotions among the tribes, announced to the missionaries that they must vacate their stations. As these authorities had failed to grant them the small concessions of land which they desired for their homes, there was no building plant to leave; but it was a heavy blow to abandon their prosperous work and their devoted native friends and converts.

Mr. Verner appears not to have returned with the reëstablishment of the mission, but the present volume may work as effectively for it as if he were on the ground. It is a very graphic and readable account of his journeys and adventures, of the wonderful Congo railway, the Free State conditions, the magnificent country and its great resources, the interesting people, and their ways and superstitions. As to the climate, this author is of opinion that "there is more territory in which the climate is conducive to health and comfort in Africa than in North America, and this territory is distributed over the whole land. The physical conformation of the continent has placed the worst climate on the outside, on the coast. Fully one-third of Africa has a climate in which the Caucasian can live, labor, and prosper with more comfort than in Europe."

A Memorial of Horace Tracy Pitkin. By Robert E. Speer. F. H. Revell Co. New York, Chicago, Toronto.

The story of a Christian life ending in martyrdom would be of tender and

solemn interest to the Church Militant, whatever had been its individual characteristics. But many things combined to make the life of Horace Pitkin remarkable, and the manner of his death has only lifted him up as on a pedestal, where the strength and beauty of his character may be seen in their just proportions. It would have been a loss to the world if this record had not been written, and it will be strange if it does not create in some receptive minds a new standard of Christian devotion.

From the first, his consecration to his Master's service was complete. During his college and seminary days he was strong in body and in spirit, hearty and cheery in manner, successful to a proverb in overcoming difficulties, a fine singer, and a delightful friend, loved and honored by all. But all the while he was an intensely earnest Christian, devoted to one great purpose. "He worked hard, but he prayed harder," knowing "where the power lay and that it was not in him."

Having an abundant income of his own, he gave largely himself and he ardently advocated a faithful stewardship among all Christian people. In going to China he might naturally have preferred supporting himself without reference to the mission boards, but he considered a missionary's work twofold. He wrote to the Pilgrim Church in Cleveland, Ohio, proposing that it should adopt and support him as its own missionary, saying: "It would be tenfold easier for me to go out and support myself and have nothing to do with the churches at home. . . . But the missionary has a duty to those for whom he works and a duty to the constituency at home." He wished to be a living link between the church and its foreign service to Christ, and he arranged to give yearly to the American Board a sum equal to that given for his support by the church.

This arrangement was made and proved a blessing. The pecuniary support was not all on one side. The Pilgrim Church Calendar for April 9, 1899, contained this note: —

"Mr. and Mrs. Pitkin, in a letter received last week, inclosed four pledge cards, two for benevolence and two for the support of the church, with checks in payment of the pledges in full for this year, the pledges aggregating $200."

Alas! the outbreak of 1900 put an early end to this happy, united service, but its blessed results will, we believe, go on forever.

On Mr. Pitkin's part it was a strong and joyful labor. A friend said that he did not work for God and for the heathen because it was a duty, but because he loved to. And his last message to his wife in America, when facing the end, said that he hoped their little son when twenty-five years old would come to China to preach the gospel in his stead.

The blood of the martyrs is still, as of old, the seed of the church. This is newly proved in North China, where, we are told, there are now 885 more Chinese communicants in the regions where the destruction was most complete than before it occurred.

India, Past and Present. By C. H. Forbes-Lindsay. 2 vols. Henry T. Coates & Co., Philadelphia. Illustrated.

The title of this work accurately expresses its contents. The author was born in Calcutta and has kept up a connection with India to the present time, during which period he traveled over much of its vast area and visited most of its principal places of interest. He has endeavored to tell the story of India in outline, omitting the confusing multiplicity of details. Each locality treated is considered in the light of the past as well as of the present. The book, therefore, is rich with historical allusions and data, as well as full of vivid descriptions of things as they now exist.

The two volumes cover the geography,

legendary as well as more modern history, under Hindu, Mogul, and British rule. After a chapter upon the people, the main part of what follows is arranged largely under chapters bearing the name of places, like Calcutta, The Himalayas, Kashmire, Amritsar, Lahore, Delhi, Agra, and Lucknow. In this way all of the places of commanding interest are covered. A chapter is given to the history of Christianity in India and another to Sati and Thogi.

There are fifty capital illustrations, which greatly aid the writer in making India vivid and striking. The paper and binding of the work are excellent, thus making a book upon which to look is a delight and to handle a real pleasure.

We know of no single work upon that fascinating, marvelous, and incomprehensible land of India which covers so much ground so skillfully and thoroughly. While fascinating to read, it is a compendium of information upon a great variety of points. It is in no sense a missionary book in itself, but no missionary contemplating work in India can read it without being better equipped for his life there. It affords an excellent background for the study of immediate missionary operations. Prospective travelers in India and Ceylon will get much more from their journey if they read this work just before starting.

We heartily commend the work as worthy of any library and especially valuable to those whose interest in that country center about Christian missions. It gives fundamental information which is essential to a comprehensive grasp of the India of today.

Proceedings of the Church Missionary Society, London, for Africa and the East, 104th Year.

The 104th annual report of the Church Missionary Society, which stands at the head of foreign missionary boards, as well as one of the oldest, is just at hand, and for completeness of review, and the excellence and exceeding value of its maps, and the abundant illustrations of its wide field, it can hardly be equaled. The volume is divided into two sections: the first, of 472 pages, reports its several mission fields; and the second, of nearly as many more pages, gives a large variety of statistics, chiefly those pertaining to contributions to the funds of the society and the expenditures of the same. We extend most hearty congratulations to this time-honored missionary board, whose Christian courtesy and fellowship the American Board has enjoyed for so many years. The society also publishes a short annual report of about two hundred pages in paper covers, illustrated with maps and pictures of its varied mission fields.

Steps Christward. Counsels for Young Christians. Howard A. Bridgman. The Pilgrim Press, Boston and Chicago.

Most excellent and helpful, and in very attractive form

The Child Housekeeper. Introduction by Jacob A. Riis. A. S. Barnes & Company, New York.

Under the guidance of this book work should become the interesting play of all a young girl's faculties.

The City of the King. Mrs. Lew Wallace. The Bobbs-Merrill Co., Indianapolis.

A sumptuous volume, profusely illustrated.

Child Life in Many Lands. Edited by H. C. Trumbull, D.D. F. H. Revell Co., Boston, Chicago, Toronto.

This is a collection of bright sketches, by different writers, of the children of Mexico, Brazil, Japan, China, and Lao, and among Moslems and Telugus.

Adaora. A Romance of West African Missions. By Mary E. Bird. F. H. Revell Co.

An unusual tale, giving a lifelike picture of childhood and youth in Africa, with its human traits, its love, its pathos, its adventures, and its successes.

Twelve Little Pilgrims Who Stayed at Home. Lucy Jameson Scott. F. H. Revell Co.

A suggestive and taking story of a children's missionary circle, begun without formality and carried on with enthusiasm.

Notes for the Month

SPECIAL TOPICS FOR PRAISE AND PRAYER. (See page 89.)

Praise: For the unspeakable gift of God's love; for the share he gives us in his work; for those he has delivered from the power of darkness and translated into the kingdom of his dear Son.

Common Daily Prayer: For a realization of the need of the non-Christian world, its helplessness, its materialism, lust, and superstition; the inadequacy of its religions; its spiritual hopelessness.

For more consecration and sacrifice; for a full surrender to the lordship of Christ; for a truer conception of the mission of the church; and that the Lord of the harvest thrust forth laborers into his harvest.

For missionaries, that they may have a continual sense of Christ's presence, that they may be preserved in body and spirit, and may have greater access to the hearts of the people.

For the native church, that it may grow in faith and love; for more native workers.

For the elevation of woman.

For religious liberty and peace.

For the evangelization of the whole world and the establishment of the kingdom of Christ.

"That they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

ARRIVALS ABROAD

November 30. At Tientsin, Dr. and Mrs. W. A. Hemingway, and Rev. Dr. and Mrs. Chauncey Goodrich.

December 19. At Bombay, Rev. and Mrs. T. S. Lee, Miss Emily Bissell, Dr. Ruth P. Hume, and Miss Madoline Campbell.

December 22. At Yokohama, Mrs. George Allchin.

ARRIVAL IN THIS COUNTRY

December 21. At San Francisco, Miss Abbie G. Chapin, of the North China Mission.

Donations Received in January

MAINE

Bangor, Hammond-st. Cong. ch., toward support missionary, 200; 1st Cong. ch., toward support Rev. C. S. Vaughan, 58,	258 00	
Bath, Central Cong. ch.	61 02	
Brewer, 1st Cong. ch.	7 00	
Eastport, Cong. ch.	3 25	
Ellsworth, Mrs. Maria B. Perry,	2 50	
Falmouth, 2d Cong. ch.	14 21	
Foxcroft and Dover, Cong. ch.	15 75	
Gorham, Cong. ch.	30 09	
Hampden, Cong. ch.	4 32	
Island Falls, Cong. ch.	3 55	
Kittery Point, Cong. ch.	5 09	
Madison, Cong. ch.	6 00	
Orland, H. T. and S. E. Buck,	30 00	
Otter Creek, Union Cong. ch.	1 05	
Phillips, Cong. ch.	13 00	
Portland, State-st Cong. ch., 225; High-st Cong. ch., 118; J. F. Small, Scarboro Benevolence, 7; Jane G. Merrill, 1,	351 00	
Saco, 1st Parish Cong. ch.	46 48	
South Brewer, 2d Cong. ch.	10 00	
Waterville, Cong. ch.	80 00	
Westbrook, Cong. ch.	68 73	
West Brooksville, Cong. ch.	1 00	1,012 04

NEW HAMPSHIRE

Alstead, 3d Cong. ch.	2 80	
Alton, 1st Cong. ch.	2 72	
Bennington, Cong. ch.	3 21	
Fitzwilliam, Cong. ch.	18 03	
Goffstown, Cong. ch.	11 10	
Greenville, Isaiah Wheeler,	10 00	
Hanover, In memory Mrs. C. O. Blaisdell.	5 00	
Hollis, Cong. ch.	16 06	
Lakeport, W. C. Landis,	6 00	
Lancaster, Cong. ch.	3 00	
Manchester, Franklin-st. Cong. ch., toward support Rev. Sidney L. Gulick, 232.97; 1st Cong. ch., 191.57,	424 54	
Newmarket, Thos. H. Wiswall,	10 00	
Newport, Cong. ch.	22 96	
North Barnstead, Cong. ch.	2 28	
North Hampton, Cong. ch.	11 00	
Peterboro, ———,	7 50	
Sunapee, Mrs. Geo. H. Bartlet,	15 00	
West Rindge, Geo. G. Williams,	10 00	
Winchester, 1st Cong. ch.	25 00	606 20
Legacies.—Hanover, Andrew Moody, by J. K. Lord and C. P. Chase, add'l,		50 00
		656 20

VERMONT

Barnet, ———,	5 00	
Bellows Falls, Cong. ch.	1 00	
Brattleboro, Center Cong. ch.	3 70	
Burlington, College-st. Cong. ch., 484.69; 1st Cong. ch., toward support Rev. Wm. Hazen, 50,	534 69	
Dorset, Y. P. S. C. E., for work, No. China,	30 00	
Essex Junction, 1st Cong. ch.	3 50	
Fairhaven, 1st Cong. ch.	8 00	
Montpelier, Bethany Cong. ch., toward support Rev. John X. Miller,	3 00	
Peacham, Cong. ch.	46 00	
Proctor, Union Cong. ch.	45 00	
St. Albans, 1st Cong. ch.	7 00	
St. Johnsbury, No. Cong. ch.	285 89	
South Hero and Grand Isle, Cong. ch.	9 00	
Victory, Geo. A. Appleton,	10 00	

Warren, Cong. ch., toward support Rev. John X. Miller, 2 00
West Brattleboro, Cong. ch. 15 24
West Rutland, Cong. ch., toward support Rev. and Mrs. E. A. Yarrow, 75 65
Weybridge, 1st Cong. ch. 8 00—1,032 67

MASSACHUSETTS

Agawam, Cong. ch. 29 64
Amherst, 1st Cong. ch., of which 10.40 toward support Rev. E. P. Holton, 286 25
Andover, So. Cong. ch. 339 51
Arlington, Cong. ch. 76 07
Ashburnham, 1st Cong. ch. 6 27
Athol, Cong. ch. 30 05
Auburndale, Cong. ch., 366.30; A. C. T., 2.50, 368 80
Beverly, Washington-st. Cong. ch. 64 00
Billerica, Cong. ch. 11 50
Boston, Old South ch., 7,861.91; Mount Vernon ch., 1,202.75; Central ch., 717.40; Central ch. (Jamaica Plain), 370.42; Eliot ch. (Roxbury), 295.46; Allston ch., 124.59; Second ch. (Dorchester), 68.92; Extra-cent-a-day Band of do., 15; Jun. C. E. Soc. of do., toward support Paul Wellman, 5; Boylston ch. (Jamaica Plain), toward support Miss Kinney, 2, 10,663 45
Braintree, Storrs Ladies' For. Mis. Soc. 27 00
Buckland, Cong. ch. 38 07
Cambridge, 1st Cong. ch., 50; Wood Memorial Cong. ch., 25, 75 00
Cambridgeport, Muggerdich Aslanian, 1 00
Campello, So. Cong. ch. 21 40
Charlton, Cong. ch. 14 00
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs, 22 00
Dalton, Zenas Crane, 250 00
Dedham, 1st Cong. Sab. sch., Mrs. Mary K. Hine's class, for native teacher, Madura, 7 00
Dennis, Union ch. 24 00
Everett, 1st Cong. ch., 48.37; Mystic Side Cong. ch., 11.27; Well-wisher, 2, 61 64
Fall River, 1st Cong. ch., toward support Rev. E. H. Smith, 600; Broadway Cong. ch., 4.50; Soc. of Good Works of do., 3; King's Daughters of do., .50, 608 00
Fitchburg, Rollstone Cong. ch. 96 35
Foxboro, Bethany Cong. ch. 17 39
Gilbertville, Cong. ch. 5 00
Gloucester, Trinity Cong. ch. 86 76
Granby, ch. of Christ, for native teacher, India, 15 00
Hadley, 1st Cong. ch., 22.44; 2d Cong. ch., 11.43, 33 87
Harwich, 1st Cong. ch. 16 25
Haverhill, West Cong. Sab. sch., Alice L. Haynes's class, for student, Samokov, 4 70
Holliston, A friend, 5 00
Hubbardston, Cong. ch., 6.57; Friend, 15, 21 57
Huntington, 2d Cong. ch. 15 00
Ipswich, So. Cong. ch. 45 00
Lawrence, Trinity Cong. ch. 82 00
Leicester, 1st Cong. ch. 27 93
Leominster, Cong. ch., 40.70; Y. P. S. C. E., toward support Rev. E. F. Bell, 45, 85 70
Longmeadow, Cong. Sab. sch., for work of Dr. G. C. Raynolds, 88.33; Theodore and Bradford Leete, for do., 4, 92 33
Lowell, Kirk-st. Cong. ch., 234; Highland ch., 5.50; W. H. G. Wight, for native helper, China, 70, 309 50
Ludlow, A. G. C. 10 00
Lynn, Central Cong. ch., toward support Mrs. J. K. Browne, 55 87
Mansfield, Ortho. Cong. Sab. sch., toward support Rev. W. H. Sanders, 7 76
Marlboro, Union Cong. ch. 74 80
Medford, Mystic Cong. ch. 294 83
Melrose Highlands, Cong. ch. 62 51
Millbury, 1st Cong. ch. 80 06
Natick, 1st Cong. ch., to const. BERTHA L. RANDALL, H. M. 100 00
Newbury, 1st Cong. ch. 21 88
Newton Center, 1st Cong. ch., Extra-cent-a-day Band, 45 00
Northampton, 1st Cong. ch., toward support Dr. and Mrs. F. F. Tucker, 204 72
North Attleboro, Friend, 2 00
North Falmouth, Cong. ch. 25 00
North Truro, Union Cong. ch., Primrose Club, 5 00
North Woburn, Cong. ch. 8 00
Oakham, Cong. ch. 34 00
Peabody, 2d Cong. ch. 5 25
Petersham, A. D. M. 500 00
Plainfield, Y. P. S. C. E., toward support Rev. C. T. Riggs, 21 00
Rehoboth, Cong. ch. 10 00
Richmond, Cong. ch. 31 43
Rockland, 1st Cong. ch. 9 53
Royalston, 1st Cong. ch. 6 65
Salem, D. S. S. 15 00
Sheffield, Cong. ch. 3 00
Shelburne, 1st Y. P. S. C. E., for native preacher, Madura, 11 00
Shrewsbury, Cong. ch. 8 00
South Hadley, Cong. ch., toward support Rev. J. E. Abbott, 53 00
South Hadley Falls, G. 50 00
Spencer, S. A. Temple, 10 00
Springfield, Hope Cong. ch., toward support missionary, 203.91; South Cong. ch., 120.54; Olivet Cong. ch., 18.20; A friend, 105; For missions in Turkey, in memory of Rev. Dr. Thomas Laurie, 54, 501 65
Sutton, 1st Cong. ch. 2 47
Swampscott, 1st Cong. ch. 32 63
Taunton, Winslow Cong. ch. 53 35
Topsfield, Cong. ch. 6 18
Wakefield, Cong. ch. 41 90
Waltham, Trin. Cong. ch. 50 51
Webster, 1st Cong. ch. 64 23
Wellesley Hills, Cong. ch., toward support Rev. J. C. Perkins, 20 31
West Medway, 2d Cong. ch. 21 50
West Springfield, 1st Cong. ch., 15; Ashley School and Charitable Fund, 141.02, 156 02
West Tisbury, Cong. ch. 16 12
Whitman, 1st Cong. ch. 19 90
Williamsburg, Cong. ch., toward support Rev. C. T. Riggs, 50 00
Williamstown, 1st Cong. ch., 89.06; So. Cong. ch., 1.84, 90 90
Wilmington, Y. P. S. C. E., toward support Rev. E. C. Partridge, 25 00
Winchester, 1st Cong. ch., toward support Rev. A. W. Clark, 499 91
Woburn, 1st Cong. ch., toward support Rev. J. H. Roberts, 688.34; Mary P. Norton, toward 28,000 asked for by the missions, 20, 708 34
Worcester, Central Cong. ch., of which 350 toward support Rev. R. A. Hume, 445.72; Piedmont Cong. ch., of which 252.93 toward support Rev. and Mrs. J. B. McCord, 280.60; Old So. ch. 25; Hope Cong. ch., 25; Adams-sq. Cong. ch., 12.27; Union ch., through Rev. W. L. Beard, 5; C. E. Hunt, 25, 818 59
———, New Year's offering, 50 00
———, Middlesex, 20 00
———, Cape Cod, 10 00—19,008 80

Legacies.— Hubbardston, Isaac S. Russell and Olive G. Russell, add'l, 461 78
Plymouth, Sarah T. B. Sampson, by J. W. Cooper, Ex'r, 25 00
Worcester, Mrs. Harriet Wheeler Damon, add'l, 13 84——500 62

19,509 42

RHODE ISLAND

Central Falls, Cong. ch. 216 27
East Providence, Newman Cong. ch. 30 00

Little Compton, United Cong. ch. 16 64
Newport, Albert Hammett, 5 00
Pearedale, Cong. ch. 19 70
Providence, Pilgrim Cong. ch., of which 53.49 "In loving memory of Rev. Thomas Laurie, D.D." 129 10
Westerly, Pawcatuck Cong. ch. 88 90——505 61

CONNECTICUT

Bethel, 1st Cong. ch. 45 77
Bridgeport, 2d Cong. ch. 113 00
Bristol, A friend, 24 25
Buckingham, Cong. ch., Friend, 10 00
Canton Center, Cong. ch. 25 00
Chaplin, Cong. ch. 14 25
Chester, Cong. ch. 20 04
Colebrook, Cong. ch. 10 00
Coventry, 2d Cong. ch., to const., with other donations, Dr. W. C. Haven, H. M. 57 85
Danbury, 1st Cong. ch. 54 87
Danielson, Westfield Cong. ch. 42 96
Derby, A. B. Chidsey, 2 50
East Granby, Cong. ch. 10 58
East Hampton, Cong. ch. 13 04
Enfield, 1st Cong. ch. 35 85
Fair Haven, Pilgrim Cong. ch., toward support Rev. and Mrs. E. H. Smith, 25 00
Farmington, Cong. ch. 31 81
Gilead, Cong. ch. 11 00
Greenfield Hill, Cong. ch. 19 05
Hanover, Cong. ch. 20 76
Hartford, Asylum Hill Cong. ch., of which 1,000 toward support Rev. and Mrs. G. A. Wilder, 1,001.05; 1st Cong. ch., of which 35.25 from Hawes Fund, 355.56; Park Cong. ch., toward support Rev. A. Fuller, 155.64; In loving memory of M. C. H., 500, 2,012 25
Jewett City, through Rev. W. L. Beard, 1 00
Middlefield, Cong. ch. 81 50
Middletown, 1st Cong. ch. 41 87
Milford, 1st Cong. ch., 34.79; Plymouth Cong. ch., 24.65, 59 44
Nepaug, Cong. ch. 9 00
New Hartford, Rev. A. S. Chesebrough, 5 00
New Haven, ch. of the Redeemer, toward support Rev. J. E. Tracy, 800; Dwight-pl. Cong. ch., toward support Rev. W. S. Ament, 125; Plymouth Cong. ch., 35.50, 960 50
New London, 1st ch. of Christ, toward support Rev. C. N. Ransom, 102.13; do., Cong. Sab. sch., Primary Dept., for do., 2.20, 104 33
Newtown, Cong. ch. 10 00
Nichols, Meth. ch., through Rev. W. L. Beard, 1 00
Norfolk, Cong. ch. 706 70
North Branford, Cong. ch. 11 24
North Greenwich, Y. P. S. C. E., toward support Rev. W. P. Elwood, 25 54
North Guilford, Cong. ch. 25 00
Norwich, 2d Cong. ch., 116.11; Greeneville Cong. ch., 43.70; 1st Cong. ch., toward support Mrs. E. H. Smith, 33.57, 193 38
Old Lyme, 1st Cong. ch. 57 05
Old Saybrook, Cong. ch. 7 00
Orange, Cong. ch. 25 00
Pomfret, Cong. ch. 55 80
Putnam, 2d Cong. ch., toward support Mrs. W. L. Beard, 70 05
Redding, Cong. ch. 13 81
Rockville, Union Cong. ch., toward support Rev. W. C. Wilcox, 27 36
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 31 05
Scotland, Cong. ch. 3 00
Shelton, through Rev. W. L. Beard, 5 00
Simsbury, 1st ch. of Christ, toward support Rev. J. E. Merrill, 419 45
Somersville, Y. P. S. C. E., for native worker, Foochow, 20 00
Southington, Cong. ch. 138 00
Staffordville, Cong. ch. 5 00
Stamford, 1st Cong. ch., for native preacher and teacher, 120 77
Suffield, 1st Cong. ch. 23 37
Taftville, Cong. ch. 7 64
Terryville, Y. P. S. C. E., 10, and individual, 4, both for native worker, India, 14 00
Thomaston, 1st Cong. ch. 6 23
Thompson, Cong. ch. 31 17
Voluntown, Cong. ch. 13 00
Waterbury, Mrs. W. H. Camp, 75 00
Westport, Saugatuck Cong. ch. 22 39
Wethersfield, Cong. ch. 16 25
Willimantic, Cong. ch. 5 00
Willington, Cong. ch. 2 20
Windham, Cong. ch. 16 62
Windsor Locks, Mrs. Julia S. Coffin, 100 00—6,166 54
Legacies.— Norwich, Mrs. Mary H. Colton, add'l, 420 00
West Hartford, Abigail P. Talcott, add'l, 73 21——493 21

6,659 75

NEW YORK

Albany, "Friend," 35 00
Barryville, Cong. ch. 4 75
Binghamton, 1st Cong. ch., toward support Rev. W. M. Zumbro, 321 82
Brooklyn, ch. of the Pilgrims, 1,626.20; Parkville Cong. ch., 3.33; Bethesda Y. P. S. C. E., toward support Rev. W. W. Wallace, 50; Corporate members, toward extra 28,000 asked for by the missions, 50, 1,729 53
Cambridge, 1st Cong. ch. 13 00
Canandaigua, 1st Cong. ch. 74 76
Candor, Cong. ch. 7 00
Clifton Springs, Mrs. Andrew Peirce, 25 00
Cortland, 1st Cong. ch. 52 00
De Ruyter, Cong. ch. 2 00
East Bloomfield, 1st Cong. ch., 26.59; Mrs. Eliza S. Goodwin, 3, 29 59
Franklin, Cong. ch. 33 38
Keene Valley, Cong. ch. 8 75
Middletown, 1st Cong. ch. 5 88
Mt. Sinai, Cong. ch. 3 50
New York, Tompkins av. Cong. ch., 400; Manhattan Cong. ch., to const. Chas. P. Rogers, Elizabeth L. Ely, Frederick H. Meserve, H. M., 279.97; Camp Memorial ch., for native helper, India, 7.50; Forest-av. Cong. ch., 6; Joseph Manuel Andreini, 25; Miss M. B. Poole, 15, 733 47
Northfield, Cong. ch., 15.11; Y. P. S. C. E., for educational work in Spain, 13.64, 28 75
Oswego Falls, Y. P. S. C. E., toward support Rev. J. D. Taylor, 15 00
Owego, Cong. ch. 7 50
Oxford, Cong. ch. 20 00
Perry Center, 1st Cong. ch. 12 56
Poughkeepsie, Cong. ch. 15 00
Savannah, Cong. ch., toward support Rev. J. D. Taylor, 6 00
Ticonderoga, Cong. ch. 7 20
Union Falls, Margaret B. D. Lyman, 10 00
Utica, Bethesda Welsh Cong. ch., 20; Mrs. G. H. S. Maynard, for Marathi, 4.25, 24 25
Wellsville, 1st Cong. ch., 53.08; through Mrs. F. R. Farr, for private school, Sivas, 30, 83 08
———, A friend, 8 65—3,317 42

NEW JERSEY

Glen Ridge, Cong. ch., toward support Rev. Frank Van Allen, 111 00
Little Ferry, Evan. Cong. ch. 5 00
Trenton, Friend, for Japan, 120, and East. Turkey, 40, 160 00
Upper Montclair, Christian Union Cong. ch. 300 00
Westfield, Cong. ch. 285 00——861 00

PENNSYLVANIA

Audenried, Welsh Cong. ch.	8 20	
Corry, Woman's Mis. Soc.	3 00	
Lander, Cong. ch.	17 50	
McKeesport, 1st Cong. ch., Mrs. Julia Davis, for native preacher, No. China,	20 00	
Miner's Mills, Cong. ch.	10 00	
Montrose, Mrs. Edwin Lathrop,	5 00	
Philadelphia, Miss Lilla M. Harmon,	5 00	
Pittsburg, F. H. Tuthill,	200 00	
Plymouth, Welsh Cong. ch.	15 00	
Scranton, Providence Welsh Cong. ch., 20; 1st Welsh Cong. ch., 5,	25 00	
Wilkes Barre, Puritan Eng. Cong. ch., 34; Mrs. S. C. Whittemore, 10; Mr. and Mrs. F. G. Whittemore, 3.50, and others, 1.50,	49 00	—357 70
Legacies.— Pittsburg, Mrs. Ellen Price Jones, add'l,		2 25
		359 95

VIRGINIA

Lexington, Cong. ch., through Rev. W. L. Beard,	3 00	
Vienna, Eva and Georgia McKean, for native teacher, Madura,	25 00	—28 00

NORTH CAROLINA

Saluda, Friends,	10 00	
Tryon, Cong. ch.	12 65	—22 65

GEORGIA

Atlanta, Friends,	10 00	
Demorest, Union Cong. ch.	13 21	—23 21

FLORIDA

Cocoanut Grove, Cong. ch.	2 00	
De Funiak Springs, Mrs. Edwin L. Needham, for school in Ceylon, and toward 28,000 asked for by the missions,	3 50	
Hampton, B. E. Van Buren,	10 00	
Key West, Cong. ch.	10 17	
Ormond, Union Cong. ch.	14 50	
St. Petersburg, Cong. ch.	7 98	
Tavares, Union Cong. ch.	6 26	—54 41

ALABAMA

Art, Christian Hill Cong. ch.	2 00	
Hilton, Newton's Chapel,	1 00	
Rosehill, Cong. ch.	1 00	—4 00

LOUISIANA

New Orleans, University Cong. ch.		2 14

TENNESSEE

Bonair, "Two,"	2 10	
Knoxville, Pilgrim Cong. ch.	10 00	—12 10

INDIANA

Kokomo, H. W. Vrooman,	24 90	
Michigan City, 1st Cong. ch.	35 55	—60 45

KENTUCKY

Legacies.— Henderson, Mrs. Susan M. Taylor,		1,000 00

MISSOURI

Cole Camp, 1st Cong. ch.	2 65	
Hamilton, 1st Cong. ch.	21 00	
St. Louis, Union Cong. ch.	4 00	
Sedalia, 1st ch. of Christ,	17 44	
Springfield, 1st Cong. ch.	20 08	
Webster Groves, 1st Cong. ch.	13 00	—78 17

OHIO

Akron, 1st Cong. ch.	78 84	
Belpre, Cong. ch.	20 00	
Brecksville, 1st Cong. ch.	20 00	
Chagrin Falls, Cong. ch.	10 97	
Chatham, Cong. ch.	20 00	
Cleveland, Pilgrim ch., toward support Rev. G. D. Wilder, 375; East Cong. ch., 15; Lake View Cong. ch., 2.42; East Madison-av. Cong. Sab. sch., for outstation, Rahuri, 25; W. A. Hillis, 10; Miss Anna Phelps, 5,	432 42	
Columbus, Eastwood Cong. ch., 10; Mayflower Cong. ch., 10.40; So. Cong. ch., 7.05; Rosa K. Long, 4.97,	32 42	
Defiance, T. B. Goddard,	300 00	
Elyria, 1st Cong. ch.	21 00	
Oberlin, 1st Cong. ch., 50.94; P. L. A., 20; Mrs. L. G. B. Hills, 10; Wm. M. Mead, 10,	90 94	
Ravenna, Cong. ch.	45 30	
Rock Creek, Cong. ch.	14 00	
Rootstown, 1st Cong. ch. Kingdom Extension Soc., for normal school, Sivas,	60 00	
Saybrook, Cong. ch.	4 50	
Toledo, Central Cong. ch.	55 00	—1,205 39
Legacies.— Delaware, Helen M. Merrick, add'l,		24 25
		1,229 64

ILLINOIS

Chicago, Kenwood Evan. Cong. ch., 285.97; No. Shore Cong. ch., 65; New Eng. Cong. ch., 32; 1st Cong. ch., toward support Rev. Robert Chambers, 7; Forest Glen Cong. ch., 5; So. Cong. ch., add'l, 2; Mrs. Abby P. Converse, to const. Geo. W. Colman, H. M., 100; Missionary Study and Prayer Union of Moody Bible Institute, for evangelistic work, 10; (Longwood) Geo. R. Morse, 5.50,	512 47	
Chillicothe, Plymouth Cong. ch.	13 40	
Des Plaines, Cong. ch.	12 20	
Edelstein, Cong. ch.	2 30	
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene,	50 00	
Geneseo, 1st Cong. ch.	75 22	
Gridley, Cong. ch.	8 80	
La Grange, Cong. ch.	94 63	
Melvin, 1st Cong. ch.	2 00	
Oak Park, 1st Cong. ch., toward support Dr. W. A. Hemingway, 100; 2d Cong. ch., toward support Rev. C. A. Nelson, 50,	150 00	
Polo, Independent Presb. ch.	37 52	
Stark, Y. P. S. C. E., for native preacher, Turkey,	4 00	
Wheaton, Henry L. Kellogg, for school in Turkey, 22; S. F. Porter, 12,	34 00	
Wilmette, 1st Cong. ch.	53 04	—1,049 58
Legacies.— Rockford, Thomas D. Robertson, by W. T. Robertson, Ex'r,		5,000 00
		6,049 58

MICHIGAN

Ann Arbor, A friend,	25 00	
Benton Harbor, 1st Cong. ch.	19 89	
Charlotte, 1st Cong. ch.	5 49	
Detroit, 1st Cong. ch., toward support Rev. and Mrs. J. H. Dickson, 250; Brewster Cong. ch., 27.98,	277 98	
Grand Ledge, Cong. ch.	3 00	
Grand Rapids, Park Cong. ch., toward support Rev. C. R. Hager,	45 00	
Greenville, W. B. Wells,	10 00	
Helena, Cong. ch.	2 05	
Hudson, 1st Cong. ch.	17 65	
Imlay City, 1st Cong. ch.	9 17	
Ludington, Cong. ch.	25 00	
Merrill, Cong. ch.	3 50	

Muskegon, 1st Cong. ch., of which 13.95 toward support Rev. J. H. Dickson, 79 23
Port Huron, 1st Cong. ch. 75 81
Rosedale, Cong. ch. 1 77
Traverse City, 1st Cong. ch. 22 50
Vermontville, Cong. ch., add'l, 1 00
Watervliet, Cong. ch. 5 00——629 04

WISCONSIN

Appleton, 1st Cong. ch. 5 16
Baraboo, Cong. ch. 16 00
Beloit, 2d Cong. ch. 46 63
Clinton, Cong. ch. 5 50
Clintonville, 1st Cong. ch. 11 11
Eau Claire, 1st Cong. ch. 416 50
Endeavor, Cong. ch. 4 25
Hammond, Cong. ch. 3 60
Janesville, 1st Cong. ch. 50 00
Lake Geneva, 1st Cong. ch. 36 01
Madison, 1st Cong. ch. 149 08
Milton, Cong. ch., add'l, 1 30
Milwaukee, Pilgrim Cong. ch. 25 51
Mondovi, J. A. Rowell and family, 5 00
Nekoosa, Cong. ch. 7 93
Pleasant Valley, Cong. ch. 9 00
Whitewater, Cong. ch. 16 65
Wilson Creek, Cong. ch. 1 00
Wyoming, Cong. ch. 1 00——811 23

IOWA

Britt, 1st Cong. ch., 5.07; Scand. Cong. ch., 2.67, 7 74
Cedar Falls, Cong. ch. 10 00
Cedar Rapids, 1st Cong ch. 10 10
Charles City, Cong. ch. 5 00
Cherokee, Mrs. Clarinda E. Wellman, 3 00
Chester Center, Cong. ch. 5 22
Clinton, 1st Cong. ch. 18 29
Council Bluffs, 1st Cong. ch. 36 42
Des Moines, Plymouth Cong. ch., toward 28,000, asked for by the missions, 10 00
Dewitt, Cong ch 3 50
Dubuque, Summit Cong. ch. 20 00
Exline, A. Sundeen, 2 00
Grand River, Cong. ch. 2 50
Harlan, Y. P. S. C. E., for native preachers, India, 17 00
Keck, Cong. ch. 1 10
Maquoketa, 1st Cong. ch. 8 85
Miles, Cong. ch. 4 00
Mount Pleasant, Rev. F. L. Johnston, 10 00
Newton, 1st Cong. ch. 23 12
Nora Springs, Cong. ch. 4 28
Osage, Cong. ch. 90 08
Perry, Cong. ch. 11 20
Sioux City, 1st Cong. ch., toward support Rev. and Mrs. H. M. Irwin, 50; Mayflower Cong. ch., 2, 52 00
Sloan, Cong. ch. 58 10——413 50
Legacies.—Rowan, Jerdan Brinkman, 200 00
613 50

MINNESOTA

Alexandria, 1st Cong. ch. 21 00
Austin, 1st Cong. ch. 28 66
Belview, Cong. ch. 2 70
Cannon Falls, 1st Cong. ch. 18 60
Dexter, Cong. ch. 5 00
Grand Meadow, Cong. ch. 4 00
Minneapolis, Plymouth Cong. ch., 222.43; Pilgrim Cong. ch., 32; Oak Park Cong. ch., 10, 264 43
Red Wing, D. C. Hill, 18 00
Winona, 1st Cong. ch. 31 35
Zumbrota, Cong. ch. 6 00——399 74

KANSAS

Ash Rock, Cong. ch. 1 75
Athol, Cong. ch. 4 00
Burlington, Friend, 10 00
Sedgwick, Cong. ch. 4 55
South Center, Cong. ch. 6 22——26 52

NEBRASKA

Arborville, Cong. ch. 4 95
Aurora, 1st Cong. ch. 38 08
Crawford, 1st Cong. ch. 12 00
Crete, Cong. ch. 8 13
Exeter, Cong. ch 26 75
Friend, 1st Cong. ch. 15 00
Liberty Creek, Ger. Cong. ch. 3 00
Lincoln, Zion Ger. Cong. ch., of which 25 for India and 10 for Africa, 35 00
Santee, Pilgrim Cong. ch. 13 96——156 87

CALIFORNIA

Benicia, Cong. ch. 4 25
Cloverdale, Cong. ch. 9 00
La Mesa, 1st Cong. ch. 16 97
Oakland, 1st Cong. ch., 133; Rev. F. B. Perkins, 5, 138 00
Ontario, Bethel Cong. ch. 69 30
Pacific Grove, Mayflower Cong. ch. 11 42
Sacramento, 1st Cong. ch. 25 72
San Bernardino, 1st Cong. ch. 8 60
San Francisco, 3d Cong. ch., 40; Olivet Cong. ch., 14.33; Dunham, Carrigan, and Hayden Company, 10, 64 33
Santa Cruz, Cong. ch. 100 00
Santa Rosa, Kingdom Extension Soc. 5 00
Sonoma, Cong. ch., 20; Rev. C. C. Kirtland, 6.43, 26 43——479 02

OREGON

Astoria, Cong. ch. 5 00
Portland, Hassalo-st. Cong. ch. 9 14——14 14

COLORADO

Amethyst, 1st. Cong. ch. 21 00
Colorado Springs, 1st Cong. ch., 151.58, and C. E. Soc., 20, both toward support Rev. Henry Fairbank, 171 58
Denver, 3d Cong. Sab. sch., for native worker, India, 35 00
Highlandlake, Cong. ch. Mis. Soc. 5 93
Longmont, 1st Cong. ch. 5 00——238 51

WASHINGTON

Colfax, Plymouth Cong. ch. 22 00
Columbia, Y. P. S. C. E., for native worker, Madura, 9 60
Edmonds, 1st Cong. ch. 4 00
Pullman, 1st Cong. ch. 12 00
Snohomish, Cong. ch. 5 00
Walla Walla, 1st Cong. ch., A member, 20 00——72 60

NORTH DAKOTA

Anamoose, Ger. Ebenezer Cong. ch. 3 60
Buxton, Cong. ch. 2 55
Caledonia, Cong. ch. 86
Carrington, 1st Cong. ch. 7 10
Cumings, Cong. ch. 1 65
Hope, Cong. ch. 2 00
Kulm, Ger. Cong. ch, 31; Nazareth Ger. Cong. ch., 18.25; St. Johns Ger. Cong. ch., 15; Friedensfeld Ger. Cong. ch., 12.41; Gnadenfeld Ger. Cong. ch., 12.26; Hoffnungsfeld Ger. Cong. ch., 9.91; Posthal Ger. Cong. ch., 8.73; Beresina Ger. Cong. ch., 1.68; Daniel Dickoff, 5, 114 24
Oriska, Cong. ch. 2 00——133 40

SOUTH DAKOTA

Duncan, Cong. ch. 3 00
Elk Point, Cong. ch. 12 10
Fort Pierre, Cong. ch. 13 00
Freedom, Cong. ch. 1 00
Iroquois, Cong. ch. 6 02
Petrus, Ger. Cong. ch. 6 00
Pleasant Valley, Cong. ch. 4 00
Springs, John Tufts, 3 00——48 12

MONTANA

Great Falls, 1st Cong. ch., toward support C. C. Fuller, 27 00
Helena, 1st Cong. ch. 12 30——39 30

IDAHO

Challis, Woman's Miss. Aux. 5 00

UTAH

Ogden, 1st Cong. ch., Woman's Miss. Soc. 5 00

OKLAHOMA

Darlington, Cong. ch., for native teacher, Cent. Turkey, 3 20

CANADA

Montreal, American Presb. ch., toward support C. C. Fuller, 600 00

FOREIGN LANDS AND MISSIONARY STATIONS

Austria, Bystrey ch., 8.42; Klattan ch., 3.73; Weinberge ch., 64.74; Smichov ch., 10.35; Skalitz ch., 4.97; Pilsen ch., 10.35, 102 56

CONGREGATIONAL CHRISTMAS BOX OFFERING

Receipts, 1,872 17

MISSION WORK FOR WOMEN

From Woman's Board of Missions
Miss Sarah Louise Day, Boston,
Treasurer

For sundry missions, in part, 13,276 88
For water supply at Umzumbe, 200 00—13,476 88

From Woman's Board of Missions of the Interior
Mrs. S. E. Hurlbut, Evanston, Ill.,
Treasurer 2,400 00

From Woman's Board of Missions for the Pacific
Mrs. S. M. Dodge, Oakland, California,
Treasurer 200 00

MISSION SCHOOL ENTERPRISE

Maine. — Brewer Jun. C. E. Soc., for Turkey, 2; Milltown, Cong. Sab. sch., for Boys' school, Turkey, 63.10; Mt. Desert, Beech Hill Cong. Sab. sch., 3.50; Pittston, Y. P. S. C. E., 5, 73 60

New Hampshire. — Derry, Central Cong. Sab. sch., 5; Greenland Cong. Sab. sch., 11.50; Hampstead, Y. P. S. C. E., 10, 26 50

Vermont. — Chester, Cong. Sab. sch., for Turkey, 6.08; East Hardwick, Cong. Sab. sch., 10.25; Irasburg, do., 1.77; So. Hero, Y. P. S. C. E., 5; West Brattleboro, Cong. Sab. sch., 10, 33 10

Massachusetts. — Amherst, 1st Cong. Sab. sch., 11.45; Boston (Dorchester) Romsey Cong. Sab. sch., 1; Fall River, Broadway Cong. Sab. sch., 3, and C. E. Soc., 1; Fitchburg, Calvinistic Cong. Sab. sch., 5.80; Gardner, Children of Mrs. Ernestine P. Swallow, 1.25; Hamilton, C. E. Soc., 2; Haverhill, West Cong. Sab. sch., 3; do., West Parish Y. P. S. C. E., .75; Lancaster, Evan. Cong. Sab. sch., 5; Lowell, High-st. Y. P. S. C. E., 5.91; Lunenburg, Y. P. S. C. E., 5; Middleboro, Cong. Sab. sch., 2.68, and C. E. Soc., 10; Saugus, Cong. Sab. sch., for work in Bombay, 13.10; So. Medford, Union Cong. Sab. sch., 4.34; Wakefield, Cong. Sab. sch., 21.41; West Barnstable, Y. P. S. C. E., 5; Westboro, Cong. Sab. sch., 3; Whitinsville, Village Cong. Sab. sch., 76.91; Worcester, Park Cong. Sab. sch., 21.93, 203 53

Rhode Island. — River Point, Cong. Sab. sch. 10 00

Connecticut. — Cornwall, Sab. sch. of 1st ch. of Christ, of which 22.08 for boys' school, Gurun, 30.27; Coventry, 2d Cong. Sab. sch., 12, and Y. P. S. C. E., 6.67; Hartford, Jun. Y. P. S. C. E. of Glenwood ch., 2; Kensington, Cong. Sab. sch., 10; Milford, Plymouth Cong. Sab. sch., 22; Nepaug, Y. P. S. C. E., 5; Plymouth, Cong. Sab. sch., 7.45; Redding, do., 5; Woodstock, 1st Y. P. S. C. E., 11.70, 112 09

New York. — Deer River, Y. P. S. C. E., for Madura, 3.50; Homer, Cong. Sab. sch., 18.91; Smyrna, do., 14, 36 41

New Jersey. — Plainfield, Cong. Sab. sch. 7 00

Pennsylvania. — Lander, Y. P. S. C. E., 5; Mahanoy City, Cong. Sab. sch., 2.56; Pittsburg, ———, for elementary schools, Marathi, 5, 12 56

District of Columbia. — Washington, 5th Cong. Sab. sch. 21 00

Florida. — St. Petersburg, Y. P. S. C. E. 1 77

Texas. — Dallas, Central Cong. Sab. sch., 2.60; Denison, do., 1.55, 4 15

Indiana. — Elkhart, Y. P. S. C. E. 5 00

Missouri. — Nichols, Y. P. S. C. E., 2; Noble, Cong. Sab. sch., .50, and Y. P. S. C. E., 1; St. Louis, 1st Swedish Cong. Sab. sch., 4.70; do., Pilgrim Y. P. S. C. E., 17.35, 25 55

Ohio. — Elyria, 1st Cong. Sab. sch., 5.02; Newark, Plymouth Cong. Sab. sch., 5.60, 10 62

Illinois. — Chicago, Englewood, Evan. Cong. Sab. sch., 5; do., No. Shore Y. P. S. C. E., 5; Stillman Valley, Cong. Sab. sch., 3.10; Wheaton, College ch. Sab. sch., 5; Yorkville, Cong. Sab. sch., 5, 23 10

Michigan — Benton Harbor, Cong. Sab. sch., 4.80, and Y. P. S. C. E., 1.50; Detroit, 1st Cong. Sab. sch., 50, 56 30

Iowa. — Britt, Cong. Sab. sch., 1.15; Harlan, do., 14.85; Muscatine, So. Side Y. P. S. C. E., 1.50; Newton, 1st Cong. Sab. sch., 2.55; Rock Rapids, Y. P. S. C. E., 10; Waterloo, Cong. Sab. sch., 4.51, 34 56

Minnesota. — Cambria, Salem Y. P. S. C. E., 2; Hawley, Union Sab. sch., 12.30; Minneapolis, Pilgrim Cong. Sab. sch., Birthday Fund, 9.67; New Paynesville, Y. P. S. C. E., 2; Northfield, Cong. Sab. sch., 2.19; Rochester, do., 10, 38 16

Kansas. — Altoona, Y. P. S. C. E. 4 00

Nebraska. — Alma, Cong. Sab. sch., 4.87; Aurora, 1st Cong. Sab. sch., 1.40; Beaver Creek, Ger. Cong. Sab. sch., 3.63; Wahoo, Cong. Sab. sch., 5.15; Weeping Water, do., 12.69, 27 74

California. — La Mesa, 1st Cong. Sab. sch., 3.50; Ontario, Bethel Y. P. S. C. E., 27.83; Santa Cruz, 1st Y. P. S. C. E., 18, 49 33

Washington. — Coupeville, Y. P. S. C. E. 8 50

South Dakota. — Canton, Cong. Sab. sch., 5.81; Mission Hill, do., 2.54, 8 35

Wyoming. — Lusk, Cong. Sab. sch. 1 67

834 59

MICRONESIAN NAVY

Connecticut. — Hartford, Warburton chapel Cong. Sab. sch., 14.42; New London, Primary Dept. of 1st ch. of Christ, 2.20, 16 62

Illinois. — Wheaton, Henry L. Kellogg, for native preachers in Gilbert Islands, 20 00

36 62

FOR SUPPORT OF YOUNG MISSIONARIES

INDIANA. — East Chicago, Y. P. S. C. E., for Lee Fund, 6 00

ILLINOIS. — Chicago, 1st Y. P. S. C. E., 5; Harvey, Y. P. S. C. E., 12; Oak Park, 3d Y. P. S. C. E., 5; do., 4th Y. P. S. C. E., 1.30; Rockefeller, Y. P. S. C. E., 2.50; Somonauk, do., 4; Toulon, do., 25; Yorkville, do., 10; all for MacLachlan Fund, 64 80

MICHIGAN. — Clinton, Y. P. S. C. E., 25; Sandstone, do., 5; both for Lee Fund, 30 00

WISCONSIN. — Beloit, 1st Y. P. S. C. E., 5.25; Janesville, do., 3.32; Oshkosh, Y. P. S. C. E., 7; Plymouth, do., 5, all for Olds Fund, 20 57

IOWA. — Bear Grove, Y. P. S. C. E., 10; Clinton, do., 5; Davenport, Edwards Y. P. S. C. E., 5; Salem, Y. P. S. C. E., 10; all for White Fund, 30 00

MINNESOTA. — Dexter, Y. P. S. C. E., 5; Graceville, do., 2.50; Granada, do., 5; Minneapolis, Pilgrim Y. P. S. C. E., 10; St. Paul, Bethany Y. P. S. C. E., 3, all for Haskell Fund, 25 50

KANSAS. — Partridge, Y. P. S. C. E., for De Forest Fund, 1 20

NEBRASKA. — Doniphan, Y. P. S. C. E., 5; Exeter, do., 15; Leigh, do., 5; Lincoln, Vine-st. Y. P. S. C. E., 10, all for Bates Fund, 35 00

COLORADO. — Denver, Plymouth Y. P. S. C. E., 10; Leadville, Y. P. S. C. E., 5, both for Albrecht Fund, 15 00

SOUTH DAKOTA. — Canova, Y. P. S. C. E., 10; Deadwood, do., 5, both for Haskell Fund, 15 00

243 07

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS

MAINE. — South Paris, Y. P. S. C. E., for student, care Rev. A. Fuller, 25 00

NEW HAMPSHIRE. — Bristol, Cong. Sab. sch., for work, care Dr. Kate C. Woodhull, 24; Hancock, Jun. Y. P. S. C. E., for work, care Miss Alice Adams, 1.50; Tamworth, Rev. C. C. Torrey, for Ponasang Hospital, 1.50, 27 00

VERMONT. — Burlington, F. W. Nash, for theol. scholarship, care Rev. E. F. Carey, 12; Springfield, Mrs. James Hartness, for native helper, Foochow, 100, 112 00

MASSACHUSETTS. — Abington, 1st Y. P. S. C. E., for work, care Miss H. L. Cole, 15; Amherst, Mrs. Rockwell, by Rev. W. N. Chambers, for Adana Hospital Fund, 1; Andover, South ch. Sab. sch. Home Dept., toward Clara Hamlin Lee Memorial, 30; Ashburnham, Mrs. Emma Clark, for Seymour Memorial, Foochow, 1; Boston, Mt. Vernon ch., S. E. T., for work, care Dr. C. R. Hager, 40; do., Friend, for organ, care Miss M. E. Kinney, 56; do. (Jamaica Plain), Friend, by Rev. W. N. Chambers, for Tarsus ch. Fund, 1.26; Cambridge, Friend, for work, care Dr. I. H. Curr, 20; Chelsea, Y. P. S. C. E. of Central ch., for pupil, care Rev. G. P. Knapp, 5; Clinton, Chinese Sab. sch. of 1st ch., for work, care Rev. C. R. Hager, 5; Fall River, Miss Eunice A. Lyman, for pupil, care Rev. R. A. Hume, 5; Groton, Cong. ch., for new church, Adabazar, 10; Hatfield, "Real Folks" Soc., for Rev. Edw. Fairbank, 25; Magnolia, Rev. M. W. Stackpole, toward scholarship, care Rev. G. G. Brown, 1; Newton, Joshua W. Davis, for scholarship, care Rev. E. C. Partridge, 35; Newtonville, Central Cong. Sab. sch. members, for work, care Rev. Lewis Hodous, 5; No. Adams, 1st Cong. Sab. sch., for scholarship, St. Paul's Institute, 50; Pittsfield, Rev. S. P. Cook, for Seymour Memorial, Foochow, 2; So. Hadley, Mrs. Helen M. Gulliver, for work, care Rev. E. G. Tewksbury, 2; Stoneham, Three friends, through M. A. P., for school for blind, Oorfa, Turkey, 23; Stoughton, Edith L. Thomas, for work, care Rev. E. H. Smith, 10; Swampscott, Cong. Sab. sch., for Okayama Orphanage, 2.04; Topsfield, Hattie E. Todd, for Ponasang Hospital, 1; Wayland, Mrs. Cynthia C. Roby, for work, care Rev. G. G. Brown, 25; Whitinsville, Friend, by Rev. W. N. Chambers, for Tarsus Sch. Fund, 1.25; Williamstown, J. H. Denison, for Tutor Fund, Anatolia College, 100; Worcester, Plymouth Cong. ch. Ladies' Benev. Soc., for girls' college, Foochow, 25; do., Mrs. Harding Woods, for pupil, care Mrs. G. P. Knapp, 10; ———, Friend, for *Zornitza*, 111; ———, Friend, for *Dnyanodaya*, 100, 717 55

RHODE ISLAND. — Providence, Jun. Y. P. S. C. E., Union Cong. ch., for pupil, care Mary B. Harding, 15; do., M. E. Salisbury, for do., 15; do., Mrs. Wallace Nutting, for do., 15, 45 00

CONNECTICUT. — Ansonia, John Stettbacher, for use Miss Johanna Graf, 3; Danielson, Miss Emily Danielson, for pupil, care Mary B. Harding, 15; Meriden, Center ch., a lady, for Sab. sch., care Rev. L. S. Gates, 15; do., Ives W. Hart, for Ponasang Hospital, 5; Mystic, Pansy Mission Circle, for work, care Miss Gertrude Cozad, 6; New Britain, ———, for Ponasang Hospital, 1; New Haven, Friend, by Rev. W. N. Chambers, for Adana Hospital Fund, 1; New London, Lora E. Learned, for work, care Rev. S. L. Gulick, 50, and for work, care Mrs. D. W. Learned, 10; do., Sab. sch. 1st ch. of Christ, Chinese Dept., for use of Rev. C. A. Nelson, 8.50; do., Mrs. J. N. Harris, for completion of boys' school, Shao-wu, 2,000; Taftville, Cong. Sab. sch., 7, and Y. P. S. C. E., 16.08, both for use of Rev. E. H. Smith, 2,137 58

NEW YORK. — Brooklyn, Willoughby-av. Cong. Sab. sch., for factory girls' home, care Rev. Sidney Gulick, 40; do., through Ellen M. Stone, from Wm. Mackey, for Thessalonica Industrial School, 5; Flushing, Chas. A. Lathrop, for Ponasang Hospital, 2; New York, Mrs. E. J. Brown, per the Misses Leitch, for native worker, care Dr. I. H. Curr, 30, and for Bible-woman, care Rev. R. C. Hastings, 30; do., Miss Ida McCord, per the Misses Leitch, for Bible-woman, Ceylon, 12; No. Evans, Y. P. S. C. E., for work, care Rev. F. B. Bridgman, 1.40; Poughkeepsie, Presb. Sab. sch., for work, care Rev. A. N. Andrus, 100; do., C. F. Bahret, for Ponasang Hospital, 2; Riverhead, M. F. and R. H. Tuthill, for do., 5; Scottsville, Mrs. John Cunningham, for do., 1; Sodus Point, Miss Anne E. Mackenzie, through Ellen M. Stone, for Publication Dept., Samokov, Bulgaria, care Rev. Robert Thomson, 500; So. Glens Falls, W. D. Eddy, Family Mission Circle, 5, 733 40

NEW JERSEY. — Morristown, Friend, by Rev. W. N. Chambers, for Tarsus ch. Fund, 2; Upper Montclair, Christian Union Cong. ch., for work, care Miss C. Shattuck, 30; do., Cong. Sab. sch., for orphan boy, care Mrs. J. E. Tracy, 25; do., Y. P. S. C. E., for orphan boy, care Dr. G. C. Raynolds, 25, 82 00

PENNSYLVANIA. — Braddock, Slav. Cong. Sab. sch., for pupil, care Mrs. G. E. White, 6.50; Lancaster, E. R. Garvin, for Ponasang Hospital, 1; Montrose, Mrs. Edwin Lathrop, for Storrs Memorial Hospital, Ponasang, 1; Philadelphia, Miss Lilla M. Harmon, for Ponasang Hospital, 5; do., Samuel D. Jordan, for Lend-a-hand Fund, Ceylon, 5, 18 50

DISTRICT OF COLUMBIA. — Washington, Friends, for Seymour Memorial, Foochow, 2 00

ALABAMA. — Talladega, Little Helpers, for pupil, care Miss S. R. Howland, 5; do., A friend, for do., 5, 10 00

LOUISIANA. — Jennings, Y. P. S. C. E., for work, care Rev. W. N. Chambers, 10 00
ARKANSAS. — Texarkana, Henry Moore, for Ponasang Hospital, 1 00
TEXAS. — Cisco, Mrs. A. B. Johnson, for Ponasang Hospital, 5 00
INDIANA. — East Chicago, Y. P. S. C. E., for work, care Rev. and Mrs. T. Gray, 6; ———, Friend, for use Mrs. J. L. Coffing, 25, 31 00
MISSOURI. — Springfield, Mrs. Minna Schroeder, for pupil, care Mrs. D. M. B. Thom, 10 00
OHIO. — Bellevue, Y. P. S. C. E., for native preacher, Madura, 14; Hudson, Cong. Sab. sch., for work, care Rev. J. P. Jones, 6; Jefferson, Cong. Sab. sch., for native preacher, care Rev. W. S. Ament, 3.72; Oberlin, Mrs. Grey, by Mrs. A. M. Williams, for student, care Miss Luella Miner, 15, 38 72
ILLINOIS. — Chicago, United Evan. ch., Illinois Branch Woman's Mis. Soc., for pupil, care Mrs. D. M. B. Thom, 25; do., Summerdale Cong. ch. and C. E. Soc.'s for school, care Rev. J. J. Banninga, 10; do., Grace Cong. Sab. sch., J. A. Werner's class, for native preacher, care Rev. H. G. Bissell, 6.25; do., J. A. Werner, for farm for orphans, care Rev. H. G. Bissell, 200; do., Mr. and Mrs. J. A. Werner, for native helper, care do., 5; Evanston, Friend, for work, care Rev. S. C. Bartlett, 1; Princeton, Cong. ch., Girls' Mis. Soc., for work, care Mrs. E. F. Carey, 41.75; Thawville, Jun. C. E. Soc., for orphan, care Rev. R. Winsor, 5, 294 00
MICHIGAN. — Detroit, 1st Cong. ch., Jun. C. E. Soc., for pupils, care Rev. J. H. Dickson, 30; Moline, Almon Gilbert, for Ponasang Hospital, 5; Muskegon, 1st Cong. ch., for orphan, care Miss C. Shattuck, 18.65; Olivet, Cong. Sab. sch., Miss Reeder's class, for work, care Miss Ruth Bushnell, 2.50; Perry, Cong. Sab. sch., for work, care Rev. and Mrs. Ernest Partridge, 5, 61 15
WISCONSIN. — Beloit, Jun. C. E. Soc., for children's work, care Rev. C. B. Olds, 5 24
IOWA. — Cedar Falls, Roger Leavitt, for mission building, care Rev. E. B. Haskell, 50; Des Moines, through Rev. Wm. Greenwood, for native helper, care Mrs. E. D. Harding, 10; Grinnell, A friend, for native preacher, care Rev. J. H. Roberts, 50; do., Rev. Geo. H. White, for work, care Rev. E. W. White, 35; Waterloo, Mrs. D. H. Manning, for Ponasang Hospital, 1, 146 00
MINNESOTA. — Minneapolis, Pilgrim Cong. ch., A friend, for school, care Rev. H. K. Wingate, 50; do., Como-av. Sab. sch., class of girls, for work, care Mrs. D. K. Getchell, 8.15; do., Int. C. E. Soc., for pupil, care Miss M. E. Moulton, 6; Winona, Miss Jennie E. Tearse, for Ponasang Hospital, 5, 69 15
NEBRASKA. — Lincoln, Zion Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 25; McCook, Mr. Bruening, for use, Miss J. Graf, 10; do., Ger. Cong. Sab. sch., for do., 5, 40 00
CALIFORNIA. — Los Angeles, R. A. Harris, for Ponasang Hospital, 5; Walter Hixon, for work, care Miss Nina E. Rice, 1; Oakland, Mrs. E. C. Wooley, for working girls' home, care Rev. S. L. Gulick, 5; Porterville, Mrs. Martha A. Bailey, for Abigail Lee Ogden Memorial, care Rev. L. O. Lee, 50; San Felipe, Y. P. S. C. E., for Bible-woman, care Rev. J. C. Perkins, 30; San Rafael, Cong. Sab. sch., for pupil, care Mary E. Bissell, 20.33, 111 33
OREGON. — Forest Grove, Cong. Sab. sch., for work, care Rev. J. E. Walker, 10 76
COLORADO. — Las Animas, Cong. Sab. sch., for pupil, care Rev. G. P. Knapp, 1 35
NORTH DAKOTA. — Hope, Rev. H. Gilpatrick, for native preacher, Ceylon, 1 00
CANADA. — Montreal, D. W. Ross, for work, care Rev. H. K. Wingate, 50 00

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		4,999 50
Donations received in January,		63,648 66
Legacies received in January,		7,270 33
		70,918 99

Total from September 1, 1903, to January 31, 1904, Donations, $208,822.39; Legacies, $38,239.75 = $247,062.14.

ABBOTT FUND

VERMONT. — North Bennington, Y. P. S. C. E., 20; Stowe, do., 25, 45 00
MASSACHUSETTS. — Chelsea, 3d Cong. ch. Y. P. S. C. E., 20; Petersham, Y. P. S. C. E., 20; do., Elizabeth B. Dawes, 200, and Sarah L. Dawes, 20, 260 00
DISTRICT OF COLUMBIA. — Washington, Mt. Pleasant Cong. ch., India Orphan Soc. 15 00
OHIO. — Cleveland, East Madison-av. Pri. Sab. sch. 15 00
ILLINOIS. — Big Woods, Sab. sch. Mission Band, 5 00
WISCONSIN. — Brandon, Woman's Mis. Soc. 10 00
IOWA. — Harlan, Miriam Chambers' Sab. sch. class, 12 00
NEBRASKA. — Santee, Jun. C. E. Societies, 12 80
COLORADO. — Grand Junction, Y. P. S. C. E. 10 00
NORTH DAKOTA. — Carrington, Cong. Sab. sch., 5; do., R. P. Carrington, 5, 10 00
394 80

ADVANCE WORK, MICRONESIA

MASSACHUSETTS. — Lee, Y. P. S. C. E. 10 00
RHODE ISLAND. — Newport, United Cong. ch., 40; Providence, Edwin Barrows, 10, 50 00
CONNECTICUT. — Guilford, Mrs. C. M. Potter and friends, 10; Sound Beach, 1st Cong. ch., 25, 35 00
NEW YORK. — New York, Manhattan Cong. ch., 50; Sayville, Elizabeth S. Halsey, 10; Walton, Mrs. W. B. Haulenbeek, 320, 380 00
NEW JERSEY. — Westfield, Miss Katharine A. Goddard, 10 00
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